

# REFORMED CHURCH MESSENGER



*Left:*

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*Below:*

SHILOH LUTHERAN AND  
REFORMED CHURCH,

W. Manchester Township, York Co., Pa., the Rev. Roy W. Limbert, pastor of Reformed congregation.

(The 50th anniversary of the building of this edifice was celebrated in November.)

## *Let Age Adorn My Brow*

Oh Father, as I walk far down Life's way,  
And years, brimful of living, fall behind;  
Though my face be seamed, and my hair be gray,  
Keep my heart mellow, Lord—let me be kind!  
Let not the disillusionments, the tears,  
The bitter disappointments, and the strife,  
The questionings, the gropings of the years  
That crowd so thickly 'long the Road of Life,  
Bring bitterness to warp my sympathy,  
To light a cold hard gleam within my eye,  
To steel my heart! Oh Father, let me be  
Gentle and understanding till I die;  
Let age ADORN my brow; give me to know  
The joy of work well done before I go!

—GRACE HARNER POFFENBERGER.



PHILADELPHIA, FEBRUARY 9, 1933



# ONE BOOK A WEEK

## AGAIN THE LEAGUE

It was only a few months ago that I called attention to the large, two-volume book by the Hon. Theodore Marburg on the "Development of the League of Nations Idea." This book dealt only with the origin of the League idea. Now another large and valuable book has come from Felix Morley which goes, with considerable detail, into the actual creation of the League, how its covenant was written, the modifications of the machinery of the League which experience has wrought during the last ten years, and points out the weaknesses of the Covenant which this experience has forced upon our notice. The book, "The Society of Nations: Its Organization and Constitutional Development," is published by the Brookings Institution of Washington and is a valuable addition to the history of contemporary politics.

In any judgment of the League of Nations, either of its Covenant or its operation thus far, one must always bear in mind what a new idea it was and how hurriedly its Covenant was written. Although the Constitution of the United States was much more carefully prepared and the states knit together into a much tighter political structure, with much more power delegated to the central authority at Washington, yet it did not function for the first few years without much halting and stumbling, and was severely criticised for its weaknesses and failure from every quarter. I heard a rather eminent statesman say once that he thought the League Covenant, with all its imperfections and in spite of the fact that it was hurriedly written, under conditions inimical to calm judgment, had worked about as well during its ten years of existence as did the Constitution during its first ten years. However that may be, the League idea was very new; the Covenant rather hurriedly written to meet an emergency; it was in the nature of an experiment in community life of nations which had never even thought of such a thing, to say nothing of having ever tried it; it began with na-

tions full of inflamed passions, hatreds and thinking much of reparations and revenge; and finally at a time when nationalism was very intense and emergent—as it always is during a war and for some time after. Yet, Mr. Morley's book shows how various ideas, converging at Geneva from all parts of the world, were wrought into an organization with a Covenant, which, considering the obstacles ahead and the atmosphere surcharged with hatred around it, has accomplished some highly desirable results and, say what one will, warded off several wars, or kept them from spreading far.

The League of Nations is primarily an attempt, for the first time in history, to organize the world into the community life. Incidentally, it deals with immediate political, social, industrial problems, humanitarian work, disarmament and keeping the peace between infuriated nations. But fundamentally, it is trying to organize the nations of the world into the community life. For, as all wise statesmen know, just as it is the community life as exemplified in a village, town or city that gives security and peace for individuals—and the more highly developed the greater the security for individuals and the more permanent the peace between them—so it will be the community life of nations that will bring them security and peace—and nothing else will. The main efforts of the League have been to increase and strengthen this community life. No one can read Mr. Morley's book without being convinced that the success has been more than could be expected along these lines. Not a week has passed that the delegates from the nations either in the Council or Assembly, or else on special committees have not been sitting together at Geneva—and this is in itself a great step forward in the community life. Mr. Morley has not said much of the chief obstacle to the much faster and further development of this community life, but one might just as well face the fact—namely, the unwillingness of the United States either to help perfect it or have any share in it. It can never be perfected while we remain outside and

the League can never function as it should on the world problems constantly arising with the United States holding aloof.

Mr. Morley devotes considerable space to showing how the League's handling of the Sino-Japanese dispute has revealed certain weaknesses in the Covenant. This dispute has been the severest test of its power the League has yet had and it must be confessed that the world, as a whole, has been disappointed at its failure to check the Japanese in their arrogance. (It must be remembered that it did have influence at Shanghai). But I think Mr. Morley might have pointed out with more emphasis than he has that it has been the refusal of the United States to act heartily with the League, in this matter, that has crippled its action fully as much as any weakness in the structure of the League itself. Had the League had the courage to take any bold and drastic step, such as enforcing the economic boycott provided for in the Covenant, it was not certain whether the United States would sustain any such action or not. So what could it do? Were the League to declare a boycott, if the United States did not join with it, the boycott could not be carried out. Japan knows this and also feels certain that the United States will not join with the League, so laughs at the League and goes calmly on its way violating the League Covenant, The Peace Pact and The Five Power Treaty, secure in the certainty that nothing will be done. Of course, there is no excuse for the League not acting. The League has shown no backbone in the whole matter. But neither has the United States. Both are supine, spineless, cowardly in the face of the most outstanding exhibition of arrogance and scorn of public opinion the world has seen since Germany marched through Belgium. It is not a question of Japan's rights or wrongs in Manchuria. It is a question of refusal to abstain from forceful methods and to submit the whole thing to conciliation after she has given her solemn pledge.

Frederick Lynch.

## INTERNATIONAL CHRISTIANITY

By Dr. A. V. Casselman

(During this Epiphany Season there will appear in this space special news fresh from the field which has immediate bearing upon the present missionary situation.)

The following interesting account has just been received from Missionary Dr. E. H. Zaugg. A picture of the new members accompanied the article, but it was too late to get it into this week's issue. Look for it next week.

## A GLORIOUS CHRISTMAS

Christmas was a happy occasion in North Japan College this year. We had our usual early morning prayer service and carol singing at six o'clock, and the children of the Sunday School had their accustomed Christmas program in the afternoon; but the high spot of the day was the regular Christmas worship service at ten o'clock in the morning, at which time fifty-one new members were added to the Church. Of these, twenty-two were students of the Tohoku Gakuin, nine were students of the College Department, and nine were girls, mostly from our Miyagi College. The remainder were received from other Churches by letter.

It was an impressive sight to see such a

large group of bright young people go up to the altar to receive baptism. In Japan



Rev. Y. Akaishi, pastor of North Japan College Church

they seem to prefer Christmas as a time for receiving baptism; and is it not, after all, a very fitting day to welcome the Saviour into one's own heart and to give one's life as a gift to God in gratitude for the precious gift which He sent into the world?

The ceremony was performed at the base of the Christmas tree, which had been placed beside the baptismal font. Each recipient went up in turn to the font, kneeling on the steps at the altar, while the pastor, the Rev. Mr. Akaishi, administered the rite.

There were various influences which led these students to become Christians, but undoubtedly the most powerful were the teaching of the Bible and the Christian personality of the teachers in our two schools. In November in both schools we had with us for a few days the noted Christian philosopher, Eywakashi, who though blind, has been bringing the light to thousands of his fellow countrymen. He gave a number of addresses to our students and they were deeply impressed. The young people in the School Church were also very active and earnest in leading others to Christ.

It was a happy occasion, and one that was especially significant in view of the strong and persistent anti-Christian feeling that prevails in many circles in Japan today.



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The MESSENGER welcomes all news of the Reformed Church and all ideas and suggestions helpful to Christian life and service, from Pastors, Stated Clerks of Classes, members of Consistories, officers of Church Societies or other responsible contributors. The signature of the writer is required in all cases. The MESSENGER does not assume responsibility for the views expressed in contributed articles.

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## EDITORIAL

### THOUGHTS FOR INTERRACIAL SUNDAY

(February 12)

We recognize increasingly how serious are the racial prejudices by which Christians are possessed. We see also that it is not enough to keep on talking in vague general terms about generosity and equality. What then are some of the practical ways by which we could conquer our undesirable race attitudes and actually learn to behave as followers of a universal Elder Brother? Let us assume that a group of young people or adults are honestly intent on being Christians in the field of race relationships. How can they proceed? In order that our thinking may be specific, let us deal only with the Negro, leaving out of consideration the other races with whom we live in America.

In many American communities, a leader would have no difficulty in creating a sense of the need for thoughtful study of the problem of our living fraternally with the Negro. Perhaps a Negro is arrested for some crime, or a colored boy wins signal honors in the high school. If such local occasions are lacking, it is easy to find references in the newspapers to the life of Negro America. Beginning with actual local occasions or with the events reported in the news, we need to engage in our study of facts over a period of time long enough to give us a complete picture. Much study of the Negro question is haphazard and superficial, and therefore makes little contribution to the changing of attitudes. What are the real facts concerning the intellectual abilities of Negroes, their so-called criminal tendencies, their business and artistic talents? Why do so many of them live in undesirable homes? What does it mean to be a Negro and to have such experiences as being herded into special compartments on trains, denied service in public restaurants, snubbed in parks and theaters, excluded from clubs and fraternities and lodges and labor unions? These questions indicate the sort of knowledge we need if we are to act intelligently as Christians. They are questions that can be answered only by patient search.

But the honest seeking after facts will lead us far beyond books and newspapers. Indeed, it is fair to say that no group has made an adequate study of the problem with reference to the Negro until it has met Negroes personally and done things with them. To hear a Negro speak or

sing or play a violin, to worship with him in his Church, to invite him to eat in my home,—these are personal contacts I need if I want to discover for myself who the Negro is and what he is, and how it is possible for me to live with him on a Christian level. Theoretical study, abstract discussions, mere reading of missionary text-books and sending of gifts can never make one the white race and the colored race in America. If we earnestly desire to live together as sons of one Father, we cannot escape the necessity of making experiments in living together. —F. D. W.

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### CHRISTIAN CONSIDERATENESS

The *World Outlook*, true to its name, takes rank as one of the outstanding Missionary publications of our time. The Methodist Episcopal Church, South, may well be proud of a magazine so ably edited. The issue of the *World Outlook* for February is appropriately devoted to the Semi-centennial Celebration of Paine College, an institution where Southern white people work not only for the Negro but also with him. In view of Race Relations Sunday, February 12, it is particularly heartening to read such an editorial word from the Southland as is found in this journal under the heading, A GOOD ADVENTURE IN CO-OPERATION:

"In the relationship of the two races in this country, there was the old paternalistic time, when the slave was the chattel of the white man. Even then the relationship was close, albeit in a bondage no less degrading to both. Later came the phase in which the white man, kindly disposed toward his Negro friends, told of the Negro's loyalty to his 'white folks' in the war, and related touching incidents of his 'black mammy'. These recollections are still held and treasured by both black and white, but is a kind of patronizing no longer any more indulged in by considerate white people than it is appreciated by self-respecting Negroes. Then we talked of missionary work for the Negro. Perhaps there is still a better way of thinking and talking of the kind of thing being done at Paine College. It is a real co-operation between white and colored, and the result, please God, helpfulness to both. If the Negro, even since slavery, has been thought of as enslaved by the sorry conditions under which he finds himself still bound in this land



of the free, the white man who is wise recognizes, sometimes to his great surprise, that, Nordic as he is, he is held in a bondage, different, though equally tyrannical, and one of the bands of which is his relationship to the black man at his door. It is this bondage of prejudice and arrogance out of which the discerning white man would free himself at the same time that he is sharing the best that has come to him through the gospel of Christ with the people related to him by so many ties of tradition and circumstance."

In the Race Relations Sunday message, sent out by the Federal Council of the Churches of Christ, this solemn confession is included, which all of us should take to heart: "In these days of unemployment, many racial groups, particularly Negroes, American Indians, Mexicans and Orientals, suffer even more acutely than other distressed people because of the added hardships due to racial prejudice and antagonism. Subtle race prejudice now permeates all ranks of our society, even including the Churches." Well, we may be quite certain that our Lord would not feel at home in a Church that draws the color line.

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### WANTED: A RECORD OF THE WANDERING SHEEP

For at least six years there has been a growing clamor in the Reformed Church for an additional column on the Statistical Blank to record persons classified as non-active members. A concerted movement on the part of those who desire it succeeded in securing the approval of General Synod of such an additional column. At the last meeting of General Synod a special committee on new columns for statistical reports recommended that a column be added to the Statistical Blank, because the special committee was impressed with the fact that the requests came from "several sources and at frequent intervals". It was also aware that "the matter is discussed and desired by other Classes and Synods in addition to those who have made the overtures." The action of General Synod quite definitely approved this recommendation, although "the substance of this report was referred to the Executive Committee for further study and report to the next meeting of General Synod." Now, after a period of five or six months, the new Statistical Blank has appeared without a column for "adherents". The Executive Committee, we are told, does not think the demand very great for an extra column for "adherents". Thus, after an effort covering a period of at least two tri-enniums, to bring about this change on the Statistical Blank, has met with the approval of a General Synod, which was very much divided on most things, we must still wait for a blank that will enable pastors to make out more accurate statistical reports. A considerable portion of the Reformed Church is disappointed.

It may be that this desire for another column on the Statistical Blank is merely a whim of some individuals, or of certain Classes, or of a Synod or two. But we might as well face the fact that *non-active members are wandering sheep*. They are worthy of all our anxious fears and consecrated time. We must never give them up; we must continually go in search of them. And yet, their wool, precious though it is, can never be depended upon in cutting the congregational cloth. They are in a class by themselves—away from home. Then why should they not be so recorded in the statistics of the Church?

We have no disposition to find fault with the Executive Committee of General Synod, but merely a desire to point out what, we think, is its failure to sense the feeling of the greater portion of the Church in regard to this particular matter. Insignificant as this matter may be in itself, it is nevertheless quite possible that such apparent failure on the part of the officials to read the true mind of the Church-at-large may often be the cause of much dissatisfaction among pastors and workers, not to mention the mood of defiance and rebellion which is sometimes present on the floor of a Classis or Synod. Perhaps delays of this kind contribute to the making of such unfortunate expressions as one all too frequently hears: "The only way we can register is by refusing to pay the full Apportionment." Classes and congregations are always requested by the denominational officials to work according to the spirit, not the letter, of the

law. That is good advice, which is as broad as it is long. We believe that a liberal interpretation of the action of the recent General Synod concerning a column on the Statistical Blank for the recording of "adherents" would not only agree that the Reformed Church is ready for it, but that the Church-at-large wants it.

—HERMAN J. NAFTZINGER.

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### APPLIED PREACHING

Is there too much preaching? Of certain sorts of preaching, even enough is too much. That there are perils associated both with the preaching and the hearing of sermons can scarcely be questioned. Rarely if ever have we read a more serious indictment along this line than is to be found in the article, "Is There a Case for Foreign Missions?", by Mrs. Pearl S. Buck. What she says may irritate you; it is bound to startle you, if you sense its implications. Read these scathing words from Mrs. Buck: "Above all, let the Spirit of Christ be manifested by mode of life rather than by preaching. I am wearied unto death with this preaching. It deadens all thought; it confuses all issues; it is producing, in China at least, a horde of hypocrites, and in the theological seminaries a body of Chinese ministers which makes one despair for the future, because they are *learning how to preach about Christianity rather than how to live the Christian life*. Let us cease our talk for a time and cut off our talkers, and let us try to express our religion in terms of life. The spoken word ought to be *only a bit of fuel added to a flame already burning*."

Here we have the devastating charge that the business of preaching sermons and listening to them has in too many cases become, both for pulpit and pew, a kind of *substitute for the actual living of the truth* that the sermon is supposed to present. After all, the religion we *live* is all we actually have, no matter how much we may profess. The *New Outlook* is absolutely right in saying: "If sermons are preached to be listened to rather than to be lived; if they are listened to to be enjoyed rather than to be worked, with tremendous pain and struggle, into the actual business of daily life, then Mrs. Buck's criticism applies, and preaching may do about as much harm as good." God forbid that we should be more interested in discussing and arguing about our religion than we are in practising it!

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### FRIENDSHIP BEFORE PREACHING

Saturday afternoons when we are at home in Wakamatsu, Japan, our living room and dining room are usually occupied by schoolboys in their teens, wearing the uniform of the "Aizu Middle School". I said "we", but that generally means just Oku San (lady of the house) for on the eve of Sunday I am almost always travelling somewhere.

One Saturday, happening to be at home, I said: "My dear, what are you teaching these boys?" "Teaching?", she said. "Nothing. What ails them is that they are being taught too much."

She was right. Since Monday morning they had had 36 hours, including a dreary period or two in which they had been taught in detail, ad nauseam, the duties of a Japanese subject. By Saturday noon they were tired out.

Until three o'clock they would be given the freedom of the house, within reason. Books, periodicals, pictures, puzzles, radio, piano, were theirs, and they might do what they liked. Then there would be an hour of social games in which real, live English was used, not the canned English of the schoolroom, so translated, grammarized, dissected, desiccated, that no American could recognize it for what it was supposed to be.

There would be also a refreshing drink, with a bit of something sweet or tart. If since the last Saturday afternoon you had had 21 meals of plain boiled rice with salty fixings, you would enjoy that, even if beyond your teens. Then there would be an hour of music. Oku San would sit at the piano and lead the singing of English songs and hymns.

One day they sang a hymn with such gusto that Oku San asked if they would not kindly come to Church the next morning and sing before the congregation. Would they?



They would do anything for Oku San. They went to Church. Pastor Tan is a wonderful preacher. They got the habit of going. Within a year the students of the group had asked and had been granted baptism. The reader will find Oku San's idea expounded at length in Chapter IV of the Laymen's Inquiry, "Re-Thinking Missions".

—CHRISTOPHER NOSS.

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### THAT MUCH DISCUSSED REPORT

Whatever may be the merits or demerits of the report of the Layman's Commission on Foreign Missions, it cannot be said that it has failed to arouse discussion. Personally we regret that some of this discussion has been so unfriendly and bitter, furnishing far more heat than light. After all, it was designed as a friendly report, prepared and financed by Churchmen who have long supported Foreign Missions and who propose to continue their support. We cannot help feeling, therefore, that it is unfortunate to have this report discussed as if it were the work of alien enemies who are seeking to dishonor our Lord and His cause in the world. One of the wisest words we have seen on the subject is this message from the *New York Christian Advocate*:

"The Laymen's Inquiry bids fair to accomplish one thing at least for Foreign Missions. The whole subject is forced into the light. The mission enterprise, the most cherished activity of the Churches for a century, is no longer to be taken for granted and at the established valuation. For better or for worse, it will be studied, weighed, measured, in the light of the Appraisal Commission's report. The report has been challenged, and in some respects it is open to challenge; but, on the other hand, it is itself a challenge to the Churches. The Boards can not rest easily under the imputation that their missionaries are inefficient, their native-workers improperly trained, their mission Churches unable to stand alone, their hospitals and schools inferior in equipment and professional standards, and the whole enterprise weakened by the lack of a unified administrative system. It is reassuring to Methodists to know that their Board will at once address itself to a study of this report as it affects the work under its care. It welcomes the intelligent inquiry and the candid criticism of the report, but it does not immediately accept and approve its conclusions. It is of the opinion that its own settled policies have been tending to correct some of the faults which the Inquiry has 'discovered'. If, upon further investigation, it finds need for other corrective measures, they will be applied. Meanwhile, it is the part of wisdom for the great constituency to which the missions have looked for their support to carry on. It will be calamitous if the first effect of the publication of the Laymen's Inquiry shall be to dull the edge of missionary zeal, at a time when economic conditions make it well-nigh impossible to maintain the enterprise. *Steady!* is the word for the hour."

It seems to be generally agreed by the majority of the friends of Foreign Missions that the greatest defect of the report is its failure sufficiently to *emphasize the evangelistic note* and the uniqueness of the Gospel of Christ. Deeply indebted as we are to the high type personnel of the Commission and the great service they have rendered in making constructive suggestions which are invaluable, there are very many who feel that the introductory valuation of the kind of Christianity we ought to preach in non-Christian lands is "an excursus into the realm of theology and of Christian institutions which was quite outside the scope of the investigation."

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### JUST HARVEY

He was just Harvey, the Church janitor, with a tottery step, a somewhat crooked smile and a way of running his hand through his tousled gray hair before answering your question. But he was not just a janitor, for in his quiet, somewhat embarrassed way he managed to exercise a real spiritual leadership, as this incident will show: His Church had a debt. Not a big debt, but one of such long standing that no one seemed very much concerned about lifting it. There had been factions in the Church since the debt was created, and there was very little heart for it. The minister

had often talked about reducing it, but nothing ever happened. Then one day Harvey came to the minister with one hundred dollars in his hand—one hundred dollars eked out of his small wages (for Harvey was all alone in the world and lived very simply)—to be the first gift towards lifting the debt. One can easily imagine what happened then. When the minister brought that gift to the Consistory, they were shamed into action, and when they had made their own contributions, they spread abroad the story of Harvey's sacrificial act, with the result that the congregation soon had paid its debt and burned the mortgage.

A few years ago Harvey died, and the President of a nearby Seminary sat down to write an appreciation of his life for the Church papers, revealing how early one Christmas morning Harvey had brought him a gift of fifty dollars, saved from his little salary, to be a part of the library fund. The interest from his gift buys a new book or two every year, and thus Harvey still has his part in training ministers. Just Harvey! But he was one of God's noble-men.

—PURD E. DEITZ.

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### CURLING UP

Things may be pretty bad, but just recall how much worse they have been, not only in the Dark Ages, but in the day of small things when a handful of Christian disciples faced a pagan and hostile world. If we recognized our own sinfulness and unworthiness as fully as we should, how much less time we'd have for bewailing our material losses and pitying ourselves. Penitence and contrition become us so much better than murmurs and complaints.

There is much justification also for such a rebuke as this given by Bishop Richardson of the M. E. Church to the defeatists who are today fleeing in dismay before the enemy: "If the Apostles had been frightened, there would be no Christian Church today. Yet with unlimited resources and 600,000,000 Christians in the world, many folks and some Churches are curling up and seem afraid to try and help themselves. Such an attitude is false to all the principles of our faith, and I have no use for it."

Yes, we are again beholding what Maude Royden properly denounced as an inexcusable anomaly—"religious leaders walking around who look as if God were dead."

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### IS LUXURY ALTRUISTIC?

Two lines of people, almost within sight and sound of each other, crowded parallel streets of a great city.

They were radically different. One was in limousines; the other was on foot. One was resplendent with silks, furs, rare jewels; the other showed old and scanty clothing that covered shivering and emaciated bodies. The first was composed of idle rich, who were going to a magnificent hotel for feasting and flowers and frolic; the second was composed of idle poor who were pressing toward a soup kitchen where they hoped to receive enough charity to keep souls and bodies together.

The gay evening of the fortunate cost twenty-five thousand dollars, enough to have supported a thousand of the unfortunate for a month or more.

Following the elaborate reports of the society ball, certain economic radicals voiced disagreeable remonstrances. They dared to think that there must be something wrong when such waste and such want could exist side by side.

The genial Croesus, who entertained his aristocratic cronies with prodigality, hastened to inform the public that his motive was entirely altruistic, his real object being to put his money into circulation for the benefit of society. He called upon editors to estimate the number of cooks, decorators, ushers, musicians, florists, gown-makers, and other workers, who were given employment because of his unselfish merry-making. He thought of himself as a public benefactor, inasmuch as he spent money instead of hoarding it.

Thus he helped to continue an ancient financial fallacy. There is no necessary choice between luxury and hoarding; for always there is the possibility of the Christian use of wealth. It may be better or worse for property to be wasted in frivolity than destroyed by fires and earthquakes. Both would furnish employment for workers of many



varieties. A great ball requires no more remunerative effort than does the replacing of a business block that is burned, yet no one praises a fire-bug as a friend of the workingman.

There remains the alternative of using the money, which ought not to be hoarded, for the common good. It may be used for permanent institutions for the public benefit, such as schools, hospitals, museums, parks, homes for the aged and the like; or, in times like these, it may be donated to welfare boards for feeding the hungry and clothing the naked.

Great balls and other exhibitions of selfish spending are not in accordance with good taste when the world is distracted with depression nor are they in accordance with good ethics. Moreover, it may be found that they are not in accordance with good policy for those who desire to preserve the capitalistic system.

—G. E. H.

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### BEWILDERED

Mr. William Feather, who has for years been writing "A Business Man's Philosophy", a feature very much worthwhile which appears daily in the *Philadelphia Public Ledger*, makes a frank confession with regard to his present state of mind which is extraordinarily revealing, and which probably pictures with meticulous accuracy the present situation of some of our most thoughtful business men. Mr. Feather says:

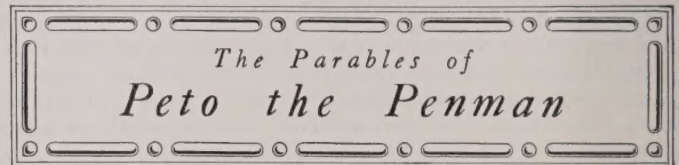
"I have been spending much of my time in the last few months in search of a new philosophy. I cannot reconcile my old ideas with the facts that turn up in the news, on the street, and in my own business. Other men seem to be equally bewildered. The beggars who call at my house and office, and accost me on the street, make me sick at heart. The ruthlessness which economic conditions compel, frightens and chills me. I do not like the depression in any of its aspects.

"In its early stages the depression was interesting. To know that people could lose half their fortune and still smile was comforting. It was a fine tribute to their bravery and sportsmanship. But when people lost all their savings and equities, and were left not merely penniless but burdened with debt, I could find no moral in their misery. If wealth were being more equitably distributed, I could take satisfaction from the fact. *But wealth is not being distributed; it is evaporating.* Temporarily, therefore, I am without a philosophy. I get no help from my current reading. I don't know what to think."

Such an attitude seems, of course, quite pessimistic and hopeless, and yet its spirit of humility is admirable and gives promise for the future. If the cocksureness which characterized American business is "evaporated" with much of our paper wealth, there ought to be better days ahead. The statement reinforces, however, what THE MESSENGER has tried to say many times in different ways: that this is a terrible time in which to live, if one has no faith in Almighty God and the ultimate triumph of righteousness. If the acknowledgment is once generally made that the wealth of the world *must be more equitably distributed*, that will

be an incalculable gain. Surely the way can be found to accomplish this imperative end, when once we recognize that the world must be made a brotherhood as well as a neighborhood. Those who get no help from their current reading would do well to turn back to the Book of Books, which has been for so many millions an unfailing source both of consolation and of wisdom, and to the Christian literature of today which is based on Bushnell's assumption that "the soul of all improvement is the improvement of the soul." As Woodrow Wilson expressed it in his last article just before he entered into rest: "The sum of the whole matter is this, *our civilization cannot survive materially, unless it be redeemed spiritually.*"

\* \* \*



### THE PARABLE OF ANOTHER EFFORT

And it came to pass that another twelve months rolled round and—no, you are mistaken: we were not going to moralize about being a year older and considerably poorer, but somewhat wiser. What we intended to say was, that we are getting ready to observe another Foreign Mission Day in February. And—why deny it? we want a good offering! And we *want* the money because we *need* it to carry on the work of the Board. Any Church work that is being operated at a loss and incurs a debt that necessitates paying interest is a mighty poor make-shift for a program that was announced two thousand years ago. It hasn't gotten to the point where there are enough letters in its A-B-C to spell the word "Success".

Now it's easy to get all "het up" about this and to grow critical and caustic and to want to lambaste someone for failure to fall into line. But, beware, the trouble is not with others, but with ourselves. At this point we (all or most of us) ring in the old saw, "I do what I can." Well, an old army canteen holds more than the average contributor's "can". Most of us are the entire menagerie of the three little Japanese monkeys: we don't see the need, we have not heard about it, and what we have failed to say for it would fill a shelf of Congressional Records.

\$10,000.00 from the children and \$50,000.00 from the adults. Impossible? Sure, if you cover your eyes and ears and mouth. Let's all resign from the Alibi (Service) Club and take out membership in the Dollar-An-Envelope-Group. Let us surprise the Executives down in Philadelphia by sending in an avalanche of coin envelopes filled; and for once let's cut out excuses for withholding our gifts from—God. Our abject apologies for having to use His Holy Name in this Parable.

Moral: To Give is better than to Receive: to Pay is better than to Explain: to do both cheerfully is to be blessed above measure.

## Every-day Problems for the Negro

*Any interracial movement to be of value must have a practical basis—to improve the life of the underprivileged in the community in which the interracial group lives*

By RAYFORD W. LOGAN

The rights and privileges of the Negro in America are determined by custom rather than by the Constitution and statutory law. As a consequence, every law protecting him is violated and no law restricting him is completely enforced. Hence, the social historian who would give posterity a true picture of Negro life on the American scene is happily inspired if, instead of consulting dusty tomes or recent enactments, he carefully observes and chronicles the actual pageantry of daily happenings.

Washington yields an especially rich return from a study of the anomalies, often

(Professor Logan served as secretary and interpreter of the Second Pan-African Congress held in Paris in 1921. He was a delegate to the Third Pan-African Congress in London in 1923, and was secretary and interpreter at the Fourth Pan-African Congress held in New York City in 1927. During the year 1929-30, he was one of the speakers of the Foreign Policy Association. He is now with the Associated Publishers and the "Journal of Negro History" in an editorial capacity.)

perplexing, sometimes annoying, and not infrequently amusing, that govern the rela-

tions between colored and white people. The capital of the Nation is a border community, the jumping-off place for the land of "Jim Crow" laws as well as for the haven of reputed freedom for the black man. It is also the meeting place of thousands of temporary residents whose attitude toward the Negro differs as widely as if they were citizens of different nations. As a result, not even colored Washingtonians know just where they may go or what they may do without being rebuffed. This is particularly true since in many respects customs are constantly changing. And it is a remarkable fact that



these changes, brought about quietly, without any apparent explanation, legislation, or special campaign, indicate a more tolerant attitude on the part of white residents toward their colored neighbors.

These anomalies strike the visitor as soon as he reaches Washington. A young white university student traveling in a day coach with a colored classmate chats with him until they arrive in the Union Station. If they wish to continue to Richmond by train, they may not even ride in the same coach. It is a matter of luck whether the colored student can get a Pullman out of Washington. At one window he might be told that every seat is taken, at a second it might be suggested that he see the Pullman conductor, and at the third he might get his seat. If the two students wish to pursue their conversation, they may take a bus and sit together on the rear seat, provided they smoke. If they do not smoke, then they must occupy separate seats and talk across the aisle or over the back of a seat.

When a rabid Southerner arrives in Washington, he is nonplussed. If he has come from Georgia, for example, he has probably had no intimate contact on the train with any Negro except the porter and the waiter. The Georgian would have protested most loudly if a colored passenger had ridden with him or eaten in the dining car at the same time that he did. And yet this Georgian will go into the station lunch room and eat at the same counter with perhaps the very Negroes whom he would have had ejected from his coach if they had had the temerity to enter it. There is no point in saying that some Southerners refuse to eat in the lunch room when they discover Negroes being served there. The significant thing is that considerable numbers do violate daily a cherished tradition of their home, and within five minutes after they reach Washington.

If the Georgian wishes to take a sight-seeing tour, he can be assured of traveling only with white passengers on one of the large buses. On street cars, in spite of a bill requiring separation that is almost annually introduced by some Southern Congressman only to die in committee, he is likely to find himself sitting next to a colored passenger. His taxi-cab, if he prefers that mode of travel, is just as likely to be driven by a colored man as by a white one. As he goes through the city, he will see colored taxi drivers conveying white men and women singly or together, and white drivers similarly carrying colored men and women. He will see the colored men driving white men to work in trucks and white men driving colored men to work, colored delivery men with white "runners" and white delivery men with colored "runners," colored policemen and firemen. But he will not recognize as colored a single street-car conductor or motorman. On the other hand, drivers of ambulances, who must be men of courage, skill, and sobriety, are often colored.

The Federal departments are generally more liberal in their treatment of colored employees than is the District of Columbia as an administrative unit. At the Congressional Library, for example, several colored helpers are employed for the delivery of books, but none is so employed in the Carnegie City Library. White and colored employees eat in the same cafeteria of the Government Printing Office, but are separated in the City Post Office, diagonally opposite.

But whereas the problem to the Southerner is principally one of accepting these pinpricks to his cherished code, to the colored visitor it is the much more acute one of satisfying his natural wants. The moment that he leaves the station, he is in a constant quandary. He discovers that while he could eat in the station lunch room, drink at the fountains in the waiting room, he cannot eat at the restaurant on the corner. On the other hand, the Congressional Library, a half mile away, opens its cafeteria to him. In some three

or four "Five and Ten Cent Stores" in the shopping district, he will be served in the front part of the store, but not in the rear or in the basement. Nor should he venture to eat in any restaurant or ask for a drink at the fountain of any of the drug stores in the shopping district. But at the baseball park he freely eats his sandwiches and drinks his "pop" along with the white fans who also do not hesitate to eat or drink with him at two adjoining stands and at the drug store on the corner.

Perhaps the illogical relations in amusement places will be more clearly perceived against the background of a city like Richmond, Va. In the former capital of the Confederacy there is no public place where Negroes and whites eat together without a separation of some sort; they are likewise separated on street cars, there are no colored policemen or firemen, and

many white as colored people come to see the colored performers. Yet, when a group of Negroes seeks to obtain a permit from the District to hold a picnic in Rock Creek Park, they are always assigned to the same site. Individual Negroes may, however, enjoy any unoccupied ground.

Buying clothes presents similar perplexities. The colored wearer of a certain well-known shoe may purchase it in one of two stores operated by the same company, but not in the other. The second store is in the more exclusive shopping district where apparently one of the principal earmarks of exclusiveness is the refusal to sell to colored customers. Another store, semi-exclusive, will not sell garments to colored patrons but does sell furnishings. The middle class and cheaper stores make no distinction. Now, it is to be noted that if any logical reason could be adduced to defend the refusal to fit colored customers, that reason would probably be the belief—in general, unjustified—that they might be less clean than white patrons. But it is in the very stores where the most cultured Negroes would buy that the discrimination exists. It is even more noteworthy that it is the patrons of these exclusive stores who led the way in eating with colored members of welfare organizations, the only class of Negroes who would be able to pay the prices in these stores.

In almost every section of the city Negroes and whites live side by side. Of course, most of the Negroes live in the poorest sections, and the smallest number in the exclusive sections, but this is due in part to the simple fact that most of them are poor and few have the means to purchase homes in the richest sections. There are, naturally, some sections where no Negroes live. Here again, however, the important thing is that tens of thousands of poor and middle class, and a few rich, white people live next door to colored neighbors. Very often there may be no interchange of civilities of any kind, but they live as neighbors peaceably and contentedly.

Washington is, therefore, an ideal meeting place for learned societies that have colored members. If the president of the organization really desires their presence, he knows the hotels that will serve them at luncheon. On the other hand, a president who is afraid of shocking the susceptibilities of most of the Southern members of his society can always fall back, as did one distinguished senator when the guest of honor was to be a former British ambassador, on the excuse that the waiters refuse to serve colored guests.

This brief study will explain perhaps why six Negroes attended the recent garden party at the White House without extra papers being published. Those Washingtonians and Northerners who were accustomed to seeing representative Negroes treated courteously as guests thought nothing of their presence. The Southerners sincerely attributed the fact to the "outlandish" aberrations of Northerners.

But a study of this kind is intended not only to point out peculiarities in the life of Washington. It has the definite value of showing that racial segregation is merely a shibboleth. It makes perfectly apparent the fact that practically every white citizen of Washington accepts, without after-thought, Negroes on a plane of public equality in some walk of life. It shows also that most of the barriers that still exist have no logic to support them. In other words, one arrives at the startling conclusion that if the totality of the peaceable and harmonious mingling of colored and white citizens in public places were spread over the entire city, the so-called race problem in its public aspects would be solved. It would be a fine thing if the capital of the Nation, quietly, as it is doing now, could set the example in ridding the country of some of the most frequently recurring aspects of this race problem.

When the writer of this article presented these views at an interracial meeting in

## VOICES PROPHETIC

Charles G. Girelius

I am the voice of protest and anger,—

Against a world gone wrong,  
Against ambitious lords and  
masters, selfish in their grasp  
of power, blind guides of  
nations,

And against wealth that exploits  
the poor and values profit  
more than human life.

I am the voice of the unemployed  
denied a place in the joy of effort  
and in the comradeship of labor.

I am the voice of men matured but  
unwanted in the rush and speed of  
great machines that have no soul.

I am the voice of youth held back  
from life's keen zest for stirring toil  
and high ambition.

I am the voice of dreams and  
grand visions that light the way to  
goals superb.

I am the voice of anguish, thwarted  
life and disappointed hopes,  
broken careers and stricken souls.

I am the voice of mankind, bewildered  
and perplexed, seeking the  
light of goodness and of truth.

I am the voice of a new age waking  
to life, ready to shake off the  
weight of a dead past, waiting to go  
forward.

I am the voice of power, vibrant  
and creative, prepared to shape a  
world wondrously beautiful, patterned  
in man's highest dream.

I am the voice of love, healer of  
broken souls, ministering to the  
oppressed and needy, uniting all races,  
nations, and people.

I am the voice of the poets, who  
hear all voices and interpret the  
spirit of the new age.

I am the voice of God.

even the principals of colored schools are white. On the other hand, Negroes are freely admitted to sections of the gallery in most of the movie and vaudeville houses. But in Washington, where there is supposedly greater freedom, Negroes, if recognized, are not sold seats in any white movie or vaudeville house. They are, however, given gallery seats in one legitimate theatre but refused admission to another. Many white patrons, moreover, frequent the popular colored vaudeville theater and a modernistic colored "Church of God" without making any effort to segregate themselves. The crowning inconsistency manifests itself at the City Auditorium. When a concert is sponsored by a certain bureau, Negroes who attend are segregated. When another bureau "presents" the artist, Negroes sit wherever their purse permits or their inclination suggests. Likewise, when pageants are given at the outdoor Sylvan Theater, white and colored spectators sit side by side. Almost as



Washington not long ago, a young white Texan criticized him for his loss of perspective. Why, the Texan queried, narrow this great problem of race relations down to those prosaic trifles in one city? Why not envisage the whole problem of world brotherhood on a broad philosophical basis? Again, the writer once received an invitation to speak in Boston, Mass., on Negro

art. When he declined the invitation because of a real lack of knowledge of the subject and offered to discuss the problems which confronted competent Negroes who were seeking a job, the invitation was not pressed. In other words, it would seem that to some persons interracial discussion should be confined to an intellectual dilettantism or to protestations about love for

each other rather than expanded to include the common problems of everyday life. A real test of the sincerity of any interracial movement is, on the other hand, a willingness to use the movement as a means for improving the political, social and economic life of the underprivileged in the community in which the interracial group lives.

## Does God Forsake the Righteous?

By HOWARD F. BOYER

(I have not seen the righteous forsaken—Psalm 37:25)

The Psalmist is here making a statement that I have found challenged many times by friend and foe and those who are lukewarm in their allegiance to Christ. Who among you did not challenge this statement at some time in your life? I confess that I did so during my life and if most of you are honest you will say that you did the same. The Psalmist might have confessed the same thing at an earlier day in his life, but now out of many years of experience he knows better, and he can say with a robust certainty, "I have been young, and now I am old; yet have I not seen the righteous forsaken, nor his seed begging bread."

That is saying a great deal to an age like ours. We have bread lines everywhere and yet we have been telling ourselves that we are a Christian nation. The question resolves itself down to this: Was the Psalmist right, or are we right in saying we are a Christian nation?

We have been building beautiful Churches everywhere and stressing the soothing power of our worship, and at the same time we have been struggling to make ourselves believe that that is Christian. We have tried to make ourselves believe that a formal acceptance of Christ is all that is necessary. If we have our names on the roll of some Church, we think we have fulfilled our obligation to Christ. If someone asks us for money for Christ's work we take offence. We go to Church if and when it is convenient. When we are with friends of the Church we say nice things about the Church, but when we are with those who laugh or sneer at the Church we would not for a moment give

them the slightest inkling that we are in any way connected with the Church. Even the faith of the strong grows weak because it is so common to make fun of the Church.

This leads me to the conclusion that we are only "kidding ourselves" that we are Christians. I am not surprised that the Church is no more respected today. The Church is having all the following that it deserves to have. We have no more right to challenge the statement of the Psalmist than we have to challenge the love of God. We, as a nation, have not been Christian, and there is no use trying to make ourselves believe we are worthy Christians. Deep down in our hearts we know better. We love the game of make-believe and have actually come to believe that we are Christians.

As a nation, irrespective of party politics or denominational affiliation, we "look out for number one" and even say that if we will not do so, no one else will, and then have enough nerve to call ourselves Christians. We selfish, profit-seeking Americans are as pagan as the Romans who worshiped the Emperor because his armies conquered other nations and brought the spoils of war to them, so that they could live in ease.

We have been trying to take the dirty, selfish colors of the world and mix them with the beautiful, eternal love of God, and then take the mixture and paint ourselves and pose before man and God as devoted Christians. Friends, I am here to tell you that that cannot be done. The man who has a real message today, like in any former age, will be heard and he will move the hearts of men to a new devotion. Our love must be tested in the eternal struggle that almost crushes us. Great Christians do not know what ease and idleness are. They are eternally struggling and suffering.

I hope the Church will come face to face with a real struggle to keep its head above water, so that men and women may see what it really means to be a Christian. Those who want the road of ease will of necessity drop away. If enough of them drop away, we may really come to a new birth of Christian devotion.

We do not need beautiful Churches, but we do need beautiful, consecrated Christian souls that know God. We say we are a nation of Christians, but where is the family altar? How many of us know how to pray? How many of us as parents can say our children know us to have offered prayer for them in our homes? No, we are ashamed to admit it for fear someone may laugh at us and say we are "goody goodies." How many of us would be equally guilty with the elder who was present at the first official meeting over which the newly elected minister presided. The minister called the meeting to order and said, "Elder Jones will lead us in prayer." He promptly responded, "We hired you to do the praying." I believe that is only too true. We do not know how to pray, and yet we would be insulted if someone were to say we are not Christians. The Chris-

tian is a devoted man of prayer, and not at all ashamed of it.

Today is the day of opportunity for the Church. This is not a day for the critic but for the honest, fearless soul who is sincere at heart and willing to let his light so shine that it may give light to others who are in the dark and gloomy avenues of life.

Do not be afraid to speak to your friend about his soul's salvation. He who hesitates is lost. A certain minister made this plea for penitence and faith to his congregation, and after the service a dear old lady came up to him and said she was offended by his request, that it was asking too much of her to take of her time to go about meddling into other peoples' business, that she needed every minute of her time to earn enough to keep body and soul together. The minister asked her if no one ever came to her house. She replied, "Certainly, the baker, the milk-man, the butcher, and others." The minister said, "There are opportunities everywhere." She later approached one of these and to her amazement found he was greatly surprised and said that he was in great trouble and needed just such a friend to help him find himself. It gave new courage to the Christian lady and brought salvation to one in the grip of sin. That lady did not stop there, but was inspired to a new sense of devotion and led many others to Christ.

Why should you and I hesitate? If we are ashamed of Christ, no doubt He is ashamed of us. If He is not our friend, let us seek Him that we may have life, and have it abundantly.

### YET DO I MARVEL

Countee Cullen

(Noted Negro Poet)

I doubt not God is good, well-meaning, kind,  
And did He stoop to quibble could tell why  
The little buried mole continues blind,  
Why flesh that mirrors Him must some day die.  
Make plain the reason tortured Tantalus  
Is baited by the fickle fruit, declare  
If merely brute caprice dooms Sisyphus  
To struggle up a never-ending stair.  
Inscrutable His ways are, and immune  
To catechism by a mind too strewn  
With petty cares to slightly understand  
What awful brain compels His awful hand.  
Yet do I marvel at this curious thing:  
To make a poet black, and bid him sing!

### AN INSPIRING EXAMPLE

On the dining-car the other day, we said to the waiter, tall, dignified, black, "What would a man do without his coffee?"

Across the table from me a traveling man said lightly: "You'll be serving beer soon."

With a courtesy and dignity such as only a member of that race can altogether achieve, the waiter said: "Not me; somebody, maybe."

"Why not you?" tossed the traveling man.

And the waiter answered: "It's against my religion. I may not have much religion. I've got too much for that."

A little later we commended him for his courage, and he answered: "Well, that's what I've made up my mind, and that's the way 'tis."

All day there was with us a sense of simple dignity and personal excellence that this close association with a self-respecting Negro man had brought.

There is treasure in that field, values—personal, real, human—more precious than golden wedges of Ophir.

Dr. E. H. Rawlings.



The Psalmist was right when he said, "I have not seen the righteous forsaken." In our selfish and greedy way we forsake God and then do the human and natural thing

and put the blame of our guilt on God. If we only had the courage of our convictions and would be honest with ourselves we could find God and our salvation. In-

deed, blessed are the pure in heart; for they shall see God.

St. Stephen's Church,  
York, Pa.

## Plato Interviews the Prophet

By "Now and Then"

Time: A Midnight, in A. D. 1933

Place: Prophet's Shop

Plato: I am Plato.

Prophet: Glad to meet you, Dr. Plato. I have read about you. Please be seated.

Plato: Do not believe everything you read.

Prophet: I do not, excepting when I read my own articles.

Plato: That is a common failing of all writers. However, I have come to you for some information.

Prophet: You have come to the right party.

Plato: I admire your modesty.

Prophet: It is not modesty, it is a fact. Editors, professors and preachers are supposed to know everything.

Plato: That is quite an advance since my time. In my day only philosophers were supposed to know everything.

Prophet: Well, our philosophers thought they knew everything—until Einstein arrived. But what's on your mind?

Plato: From time to time I have heard of scientific experts being called to your seat of government for consultation on grave problems concerning the welfare of your country. Why is that done?

Prophet: Because our national legislators do not have the ability to solve the nation's gravest problems or meet successfully its gravest issues without the aid of these experts.

Plato: If, then, your national Solons cannot perform their duties without outside experts, why do they not get out and let the men come in who can do the work?

Prophet: Because that would upset our system of selecting men for public office.

Plato: What is your system?

Prophet: Our system is to recognize only one form of ability—the ability of a political party to put into office men who will serve their party best and use their patronage to keep the party in power.

Plato: Do you get the best men by that system?

Prophet: By no means! On the contrary, we often get far worse men.

Plato: Do these men work with a broad and clear vision of world situations and the needs of mankind, with a view to unified co-operation with other nations for the welfare of all peoples?

Prophet: By no means. When either a President or a Congressman shows such a traitorous tendency, the people throw him out at the next election.

Plato: Why do they do that?

Prophet: Because he does not fit into our political system.

Plato: Do your Congressmen then work in an intelligent and constructive manner for, at least, the best interests of your own people?

Prophet: They do not; because, while there is some intelligence, it is limited. That is the reason they call in experts whenever they get into a hole. And as for unified, constructive legislation, what one party does along that line is undone by the next party that comes into power.

Plato: Why do they do that?

### THE CATECHETICAL MANUAL

The Catechetical Manual, "Walking and Working with Christ," to be used supplementary to the Heidelberg Catechism, has come as a profoundly welcomed aid to the pastor. It contains in closely compact form the essential material which every pastor has felt should be used in the instruction of the youth of the Church. No such material in so available a form has been at hand. Each pastor has struggled with the problem of where to get it and how to put it in his own way. This little book comes as a great relief. Since October I have been using it in two different age groups. I have found in them a new interest and response through the use of this book.

Edgar F. Hoffmeier, D.D.

Prophet: To get back political jobs that were lost by the economies of the preceding administration.

Plato: Are political jobs more important than the welfare of the people?

Prophet: They certainly are. Without a multitude of political jobs no party can last long. The system must be maintained regardless of the welfare of the people. The party is the most important thing.

Plato: Do you think your system is a good one?

Prophet: No, it is not; but it is the best we can think of.

Plato: You mean your politicians do not want you to think of any other system?

Prophet: Well, I guess you are right. They certainly raise an awful howl when anyone suggests even a little change.

However, as you are a great thinker, what would you suggest?

Plato: I made my suggestions centuries ago, but I presume they are a little out of date. But I shall ask you a few questions.

If, when your law makers are in a tight place and they find that they do not have the brains they told their constituents they did have, they must call in scientific experts to do their work, why in the name of the gods of Olympus do you not, in the first place, elect these experts to run your government?

Prophet: That would be ideal, but it can't be done. It would upset the system.

Plato: Would it not be a good thing to get rid of that system and devise a system by which a man would be compelled to prepare to fill the position of a Congressman by a long period of expert training?

Prophet: That would be excellent, but it can't be done. The system wouldn't stand for it.

Plato: Great system! However, is it not true that in your country every great industry is managed by scientific experts?

Prophet: Yes, that is true. Without scientific experts as the heads of all departments of a great industrial plant, the plant could not function for three days.

Plato: How long do you expect so colossal an affair as your country to last without scientific experts sitting in your Congressional chairs?

Prophet: I don't know.

Plato: Well, I think it won't last long unless you do get rid of your politicians and put in scientific experts.

Prophet: It just can't be done.

Plato: So! Is it not true that a postman must prepare for his position and pass an examination as to his ability to fill the job before he can get a job as postman?

Prophet: Yes, that is true.

Plato: Well then, you are the most absurdly illogical people on the face of the earth. You compel a postman to qualify by study and examination in order to fill his job, but the highest and most responsible offices in your land can be filled by men without training and examination as to their fitness to fill the office.

Prophet: Yes, we know we are absurdly illogical, but we won't admit it openly. It would wreck the system.

Plato: Well, my advice to you is, wreck the system or the system will, eventually, wreck you. Let me know what finally happens, and, please, do not write to me on asbestos, as I certainly should resent the inference. Goodbye.

## NEWS IN BRIEF

### REFORMED CHURCHMEN'S LEAGUE ELECTS NEW SECRETARY

On Dec. 29, 1929, Elder J. Q. Truxal was elected Secretary of the Reformed Churchmen's League, which had been authorized by the General Synod at Indianapolis in June of that year as our denominational men's organization. He accepted the position with the condition that the Executive Committee of the League secure a younger man for the work as soon as possible. After more than three years a man peculiarly qualified has been found for this position, and on Jan. 18, 1933, the Executive Committee elected Dr. J. M.

G. Darms to take office Feb. 1st. Under his able leadership, the Reformed Churchmen's League promises real progress. The office of the League will continue to be in the Schaff Building.

The hope of the Church is in the men of the Church, and it is the hope that in this year the men in a large number of congregations will organize Chapters of the League and unitedly go forward in carrying out the great program of our beloved Zion.

### AN INTERESTING SYMPOSIUM

The Editor challenged "Messenger" read-

### THE REV. HENRY FRECH

The Rev. M. J. H. Walenta advises us of the death on Jan. 6 of the Rev. Henry Frech, who departed this life in Germany, to which country he had gone on account of ill health. A fuller account of his life and labors will be given later.

ers to reply to the question, "Why Do I Go to Church?" It is most gratifying to report that a considerable number of most



helpful testimonies have been received in answer to this challenge, which we believe will be found both interesting and inspiring, and we expect to publish this vital Symposium, at least in part, in next week's issue of the "Messenger". Watch for it.

**CLASSES MEETING IN FEBRUARY, 1933, ACCORDING TO THE RECORDS RECEIVED IN THE OFFICE OF THE STATED CLERK OF THE GENERAL SYNOD**

**FEBRUARY 13:**

Lebanon (9 A. M.), Christ, Annville, Pa., Dr. K. Otis Spessard, Annville, Pa.

Reading (7.45 P. M.), St. Andrew's, Reading, Pa., Dr. Chas. E. Roth, Reading, Pa.

Southwest Ohio (1.30 P. M.), Hale Memorial, Dayton, O., Rev. Wm. A. Als-pach, Dayton, O.

Somerset (7.30 P. M.), Trinity, Jenners-town, Pa., Rev. I. H. Bauder, Jenners-town, Pa.

Baltimore-Washington (8 P. M.), St. Mark's, Baltimore, Md., Rev. John R. T. Hedeman, Baltimore, Md.

**FEBRUARY 14:**

West Ohio (10 A. M.), Grace, Springfield, Ohio, Rev. E. E. Koepp, Springfield, O.

Westmoreland (10 A. M.), Grace, Jean-nette, Pa., Rev. Ralph S. Weiler, Jean-nette, Pa.

West New York (9.30 A. M.), Emanuel, Buffalo, N. Y., Rev. J. H. Rettig, Buffalo, N. Y.

Chicago (2 P. M.), Zion, Freeport, Ill., Rev. Carl M. Grahl, Freeport, Ill.

Kentucky (7.45 P. M., C. S. T.), First, Nashville, Tenn., Rev. Vincent W. Bucher, Nashville, Tenn.

**FEBRUARY 20:**

Zion's (9 A. M.), St. Stephen's, York, Pa., Rev. Howard F. Boyer, York, Pa.

Gettysburg (7.30 P. M.), Christ, Littles-town, Pa., Dr. H. H. Hartman, Littles-town, Pa.

**FEBRUARY 21:**

Iowa (7.30 P. M.), Grace, Wilton Junction, Ia., Rev. J. M. Newgard, Wilton Junction, Iowa.

Portland-Oregon (8 P. M.), First, Port-land, Oregon, Rev. G. Hafner, 309 Twelfth Street, Portland, Oregon.

**FEBRUARY 27:**

East Susquehanna (7.30 P. M.), Christ, Lykens, Pa., Rev. W. R. Hartzell, Lykens, Pa.

The pulpit of the Church of the Ascension, Norristown, Pa., was filled on Jan. 29 and Feb. 5 by Drs. Henry I. Stahr and Paul S. Leinbach.

Rev. Calvin H. Wingert, of Reading, expects to begin early in March his new work in the Church of the Ascension, Norristown.

The many friends of Mrs. Paul Lambert Gerhard of Japan will be pleased to know that she was able to return to the home of Mother Gerhard after an operation in the Lancaster Hospital.

Dr. Arthur V. Casselman, Associate Secretary of the Board of Foreign Missions, has made the first contribution for Foreign Mission Day. It is a little previous, but that makes the gift more acceptable.

Dean F. W. Kennedy, of Heidelberg College, preached an able sermon in the Delaware, Ohio, Church, Rev. Erwin E. Young, pastor, on Jan. 22, when Educational and Young People's Day was observed.

All of the Secretaries and missionaries home on furlough have appointments for the remaining Sundays in February in the interests of Foreign Mission Day observance. We hope for fair weather and large attendances.

Mrs. Henry I. Stahr, well-known for her deep interest in the work of the Church, has credit for the second gift sent to the Board of Foreign Missions in honor of

Foreign Mission Day. A good example to follow.

The Ladies' Aid Society of Brownback's Church meets every Wednesday to quilt. The money made is used to pay the debt on the Church. Mrs. Mary T. Latshaw is president. On Jan. 25 the birthday of Mrs. Mary E. Pennypacker was celebrated.

A Men's Rally of Gettysburg Classis has been arranged for Sunday, Feb. 26, in the spacious chapel of Trinity Church, Hanover, Pa., Rev. Marsby J. Roth, pastor. It is hoped to have at least 1,000 men on hand for this interesting occasion.

Maryland Classis paid a high tribute to one of its members, Rev. George R. Snyder, missionary in China, by electing him as President at its annual meeting. Mr. Snyder has been visiting among many of the congregations in the Classis where he is well known.

Faith Church, Baltimore, Md., has called to its pastorate the Rev. Frank A. Rosenberger, of Walkersville, Md. He has accepted the call and will begin his new work Mar. 1. Dr. A. S. Weber, pastor emeritus, has been supplying the pulpit most acceptably.

A friend in Catawissa, sending her renewal of subscription, writes: "During these times it means a sacrifice somewhere, but I just could not give up the 'Messenger.' I look eagerly every week for it." It is loyal friends like these that enable us to carry on.

The January, 1933, graduating class of the John Harris High School, of Harrisburg, selected the Fourth Church for their baccalaureate service held on Jan. 22. The sermon was preached by the pastor, Rev. A. M. Billman. An audience of more than 700 was present and some were turned away for lack of room.

Immanuel Church, Indianapolis, Rev. H. F. Weckmueller, pastor, an aggressive campaign of evangelism, culminating on Easter, has been planned. The attendance at the Sunday morning service for 1932 averaged 250. During February the pastor is preaching a series of sermons on "Prayer." On Jan. 22 5 new members were received.

Ten days of special services were held at Salem Church, Christ's Charge, Hagerstown, Md., Rev. H. A. Fesperman, pastor, leading up to the January Communion. The services were largely attended and 7 adults were added to the Church. Practically the entire membership came to the Lord's Table on Jan. 22.

Maryland Classis has 6 congregations which paid their 1932 Apportionments in full. Several others did almost as well. The Classis as a whole paid about 80% of what will be its entire Apportionment for 1933. Maryland Classis has a most active Missionary and Stewardship Committee whose leadership helps Maryland Classis to reach its high standing in the matters of supporting our denominational Missionary and Stewardship work.

One of the active pastors of Eastern Synod sends a cordial word as follows: "I wish to add my word of appreciation to the many you have received for the fine brief editorials by Dr. Noss. I have long felt that just such human interest material would do more good to create an interest in missions than any other form of publicity. I wish all mission fields, home and foreign, could be brought before the Church with equal vividness."

"Christian Education in the Schools of Our Church" was the theme of the eloquent address by Dr. John B. Noss, of Franklin and Marshall College, in St. John's Church, Lansdale, Pa., Rev. Alfred N. Sayres, pastor, on Jan. 22. In the evening the pastor spoke on "Sherwood Eddy, a Breaker of Barriers." The Church School attendance on Jan. 15 was 574.

Judging by the number of requests for

Stewardship Essay and Poster material, this year's Contest will enlist more young people in our Church than ever before. Requests had been received and packets mailed until Feb. 3 for over 4,000 contestants. As the Contest does not close until March 12, the next five weeks should, if the interest and enthusiasm continue, make this the most popular Stewardship Contest ever held in our Reformed Church.

The proper observance of Foreign Mission Day on Sunday, February 12th, by all our congregations and Sunday Schools will greatly encourage our missionaries in their work. It is the fond hope of the Board of Foreign Missions that the Service, "My Father's World", and the Coin Cards will be used, wherever possible. Few persons even in these days of poverty cannot match the Widow's Mite in the time of our Saviour.

An unusual Sunday School record has been made by Trinity Sunday School, Hanover, Pa., Dr. Marsby J. Roth, pastor, during the past year. Indeed, all previous records have been broken. The S. S. Chapel was enlarged and remodeled during the summer, so that it is now possible to accommodate 1,700. The attendance on Rally Day was 1,376. The offerings during the year totaled \$5,101. The improvements cost \$14,000. The gratifying average attendance for the year was 829. Trinity may truly be called "The Church of the Sunday School."

Salem Church, at Heller's, Pa., Rev. Fred D. Pentz, pastor, was crowded Christmas night at the annual service by the Primary, Junior and Intermediate Departments. The decorations were beautiful. The offering for Bethany Orphans' Home was \$102. Holy Communion was observed Jan. 1, the auditorium being filled. At the annual congregational meeting Jan. 10, encouraging reports of the various organizations were presented. John Y. Boyer and J. Z. Buckwalter were installed as Elders and Harry Wilson and Henry Weidler as Deacons.

One of the most important members of the "Messenger" staff is really the Editor's secretary, who relieves him of so many details, reminds him of his varied engagements, and in a multitude of ways keeps the wheels running in the editorial office. We are sorry to say that our faithful and gracious secretary, Miss Madeleine Hale, has been absent for several weeks on account of illness, and on Feb. 3 she submitted to an operation for appendicitis. Miss Hale is doing well at last accounts and is in the Bryn Mawr Hospital. Her many friends hope for her speedy recovery.

The Christmas season was fittingly observed in both congregations of the Dalls-town, Pa., Charge, Rev. Lee J. Gable, minister. Children's programs of the traditional type were given in both Churches. In addition, the young people of St. John's Church gave the pageant, "Fires of Yuletide." The young people of St. Paul's Church presented "The Day of Taxing." Young People's Day was observed in St. Paul's Church by using the service suggested in News for Leaders of Youth. The service was planned and conducted by the young people themselves, the address being given by the teacher of a young men's class.

Here is the kind of letter that does our hearts good: "I wish to tell you how dear the 'Messenger' is to me and what a great source of comfort. My maternal grandfather subscribed for the 'Messenger' from its beginning. My father and mother subscribed for it all their married life. I have loved it since I was a child. Although I have been a widow for nine years, I hope to continue my great interest in it and give praise for the blessing it is to me. Oh that our Church members would more and more read what is really worthwhile. May God bless you in your noble work!"



Jan. 29 was an outstanding day for Salem Church, Rohrerstown, Rev. Burt A. Behrens, pastor. It was the 25th anniversary of dedication of the present edifice. At the morning worship the sermon was preached by a former pastor, the Rev. A. Fred Rentz. In the Church School 62 pupils were given recognition for having attended every Sunday during the year 1932, this representing 28% of the total enrollment. In the afternoon a well chosen recital was delightfully played by the Church organist, Mr. Charles Fisher. In the evening the Mission Band and the Young People held well attended meetings to complete the day of anniversary.

Adolph Muller, owner of the DeKalb Nurseries at Norristown and elder of Trinity Church, Norristown, Rev. E. N. Faye, Jr., pastor (of which the Rev. E. Wilbur Kriebel of Cedar Crest College was formerly pastor), will deliver an illustrated talk on "Alaska" for the girls of Cedar Crest College, Allentown, on Monday, Feb. 27, at 8 P. M. Mr. Muller, President of the Board of Game Commissioners of Pennsylvania, is one of the most versatile of Pennsylvanian botanists, besides being a banker, business man, school director, Rotarian, traveller, big game hunter, expert marksman, game commissioner, and student of the animals and plants of Pennsylvania. A close friend of Governor Pinchot, he has bought several large tracts of timberland where he is carrying out his own ideas of reforestation along lines which would prevent the present unwise destruction of our forests.

While there is room for improvement in our work of Foreign Missions, great credit is due the missionaries and their Associates for the present condition of the work. Disinterested groups of investigators have only fine comments to make of the intensive character of our evangelistic, educational and medical work. Dr. Padel-ford, Chairman of the Commission on Education in Japan, gave unstinted praise to the Musical Department in Miyagi College at Sendai, and to the hospitality of our workers. The Deputation to the Orient on Church History began its investigations at Sendai, and found the Theological Department of North Japan College in as up-to-date conditions as the funds will permit. It is said that Prof. Demura has one of the most select personal libraries on Church History in Japan.

The 35th anniversary of the dedication of our Belknap Church, Rev. J. F. Painter, pastor, was observed Jan. 29, when Rev. D. W. Kerr, of Bloomsburg, Pa., preached the sermon. Rev. Mr. Kerr was responsible for the erection of our Belknap Church building and gathered together and organized the congregation in 1898, serving as its first pastor. Belknap in 1898 was a part of the St. John charge, but through a reconstruction of charges it became a part of the Salem charge, Clarion Classis. The services of Jan. 29 were largely attended and were most encouraging. The S. S. attendance was 119. The Belknap Church has done splendid work now for 35 years and its organizer and first pastor should feel much encouraged over its good work. During the past year there was a large increase in membership.

The "Pikeland Messenger," which is issued monthly in the interest of Pikeland Church, and of which Mary K. Eisenbrey is editor and Charles M. Harris manager, is a very interesting and wide awake parish paper. Rev. Ralph E. Stout is the Classical supply for this congregation and Rev. Louis M. Mitchell, of Ursinus College is the student-pastor, whose services are greatly appreciated. The Sunday School has an enrollment of 70, with an average attendance of 43 during the past year. Through the generosity of the Sunday School "The Reformed Church Messenger" goes into every home of this congregation—an excellent example which many other congregations should follow.

At the meeting of the Churchman's League on Jan. 24, in spite of the storm, a goodly number were present to hear the excellent address of Rev. Ralph E. Stout on "Prayer."

The Cincinnati "Times-Star" tells of a novel 'self-help' plan instituted by our Zion Church, Norwood, Rev. Ben Herbst, pastor. In the basement of the Church the 20 unemployed families of the congregation are seeking to work their way out of the depression through co-operative effort in the manufacture and sale of marketable articles and in work requiring physical effort only. The plan devised by Elder George N. Hartman and the pastor, is designed to encourage the 37 men and women to make saleable articles which the remaining 263 members of the congregation can buy. Current prices are charged and the entire project is approached, not as a charity, but as an effort to maintain the self-respect of all through giving 100 per cent service and merchandise for money received. Women are busy baking bread, cakes, etc., upon orders, while the men are doing many tasks. Could not many other congregations follow this fine example in these critical times?

Dr. J. Hamilton Smith, President of the Eastern Synod, was the guest speaker of the 28th Anniversary of Christ Memorial Church, West Hazleton, Pa., Rev. E. F. Faust, pastor, on Feb. 5. A fine loyalty has been shown in the work of this Church during the past difficult year. The Holy Communion was observed Jan. 8. Pastor Faust teaches The New Testament in the Community Training School. Elder Jacob Berger, who has served in that office for 20 years, has been re-elected for another term. Rev. Mr. Faust is chairman of the committee of the Ministerial Association which has arranged for the union services by great preachers which are held in the Presbyterian Church of Hazleton on Wednesday evenings. The series began Jan. 18 and is as follows: Jan. 18, Dr. John A. Mackay, New York; Jan. 25, Dr. S. Parkes Cadman, Brooklyn; Feb. 1, Dr. Charles R. Brown, New Haven, Conn.; Feb. 8, Dr. Paul S. Leinbach, Philadelphia; Feb. 15, Dr. William P. Merrill, New York.

In the Federated Reformed and Presbyterian Church, McConnellsburg, Pa., Rev. William J. Lowe, minister, recent activities included the annual dramatization of the Christmas story in a service entitled "O Come, All Ye Faithful." With appropriate decorations, a large group of young people in full Oriental costumes, an unusually large audience and a fine offering for Hoffman Orphanage, the service was a marked success. Christmas afternoon, an early candle light service was held, and on New Year's Eve a union service. The annual Union Week of Prayer was attended by large congregations. The Sunday School with a record enrollment and average attendance for 1932, gave recognition to 15 of its number with a presentation of New Testaments for perfect attendance. The winter service of the Holy Communion held last Sunday in the Reformed Church was attended by a congregation that filled the Church auditorium and S. S. room. The Capella choir of Juniata College gave a very fine sacred concert in the afternoon.

A very happy celebration was held on Jan. 31, the occasion being the golden wedding anniversary of Mr. and Mrs. August P. Schmuck, of Glendale, California, the parents of Rev. Francis John Schmuck, pastor of our Trinity Church in West Hollywood, California, and the Stated Clerk of California Classis. There were gathered around a table of blessed gratitude at the home of Rev. and Mrs. Schmuck, besides the parents, their son and daughter-in-law of New York City, who came west for the happy occasion, Rev. and Mrs. Philip A. Schmuck, Rev. and Mrs. Francis John Schmuck, and three

grandchildren, Margaret Ann, Francis John, Jr., and Philip Henry. Their daughter, Mrs. E. G. Tipton, of Baltimore, was unable to be present. Mr. and Mrs. Schmuck were united in marriage in 1883 in Baltimore. In 1901 they united with Zion's Church in Baltimore at the beginning of the pastorate of Rev. J. Sommerlatte. After moving to California in 1919 they united with our First Church in Los Angeles, and three years ago were dismissed to Trinity Church in West Hollywood. They have always been faithful in their support of the work of the Kingdom of their Lord and Master.

On Dec. 21, an old-fashioned Christmas Festival was given in the social hall of Trinity Church, Akron, O., Rev. Geo. Milton Smith, pastor. The children from the Elementary Division and Y. P.'s Group supplied the program while the Adult Dept. acted as Santa Claus, presenting everyone with a favor. The hall was filled. Each department had beautiful decorations and rendered special programs. The Beginner's Dept. remembered the children of the Sunshine Cottage in the Springfield Lake Sanatorium. The Intermediate Senior Dept. gave a kerchief to every girl in St. Paul Orphans' Home and a necktie to every boy. On Christmas evening, the choir rendered very acceptably Shultz's "King of Kings and Lord of All." Christmas afternoon, the pastor and choir broadcast a program over WJW at the invitation of the Ministerial Association. On Dec. 24, different groups sent out a large number of Christmas baskets to the needy, revealing a real Christmas spirit. The mid-winter Communion, Jan. 15, when the newly elected officers were ordained and installed. The pastor was invited to preach the baccalaureate sermon for North High School for the 3rd time during his pastorate here. The District Banquet for Boy Scouts was held in Trinity Dec. 13; over 250 attended. Trinity has one of the leading Scout Troops in Akron. Awards were made by different Scout executives. An Intermediate C. E. Society has been organized, in charge of Mary Heller Smith.

In Salem-Zion Church, Philadelphia, Rev. A. W. Klingner, pastor, the congregational meeting was held Jan. 26, and the work of the year reviewed. With grateful hearts we were able to close the year without a deficit. While we keenly felt a shortage of income, due to the fact that our investment yielded almost nothing during the year, the societies and individuals felt the challenge to larger and more sacrificial gifts. A friendly visitation of the membership by the Consistory will be carried on during February. The purpose is to stimulate better Church attendance and to create deeper interest in the work of the Church in general and in our own work. To better serve the growing needs in Church and Chapel (the latter of which is located in a new and growing section of the city), the following order of worship was adopted, which will make it possible for the minister to serve entirely, eliminating the need of a supply pastor for evening services: The evening service held at the Chapel will be abandoned. A morning service at 9.30 will be conducted in its place. The services at the Church will be held at 11 o'clock in the morning, German service, and 7.45 in the evening, English. Our Sabbath Schools are experi-

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encing an increase and especially is the School at the Chapel growing with such rapidity that the supply of teachers is far inadequate to meet demands. For all blessings, spiritual and material, we feel grateful to our Heavenly Father and are encouraged to go forward to better things.

At a recent meeting of the Rotary Club of Woodstock, Va., fitting recognition was made of the great gratitude due Col. Howard J. Benchoff, of Massanutten Academy, for his indefatigable labors in the interest of Shenandoah Valley, Inc. Col. Benchoff is about to retire as president of this organization and it is proper that due acknowledgment should be made of his untiring and unselfish work in securing invaluable publicity for the Shenandoah Valley, and particularly for his outstanding efforts in securing the establishment of the Shenandoah National Park, as well as services as president of the Park Association and as the accredited leader in the legislative and financial movements which have made the Park a certainty. Over a million dollars has been received, which was turned over to the State of Virginia. During his tenure of office, Col. Benchoff arranged for Shenandoah Valley tours to the greater part of America in which the story of the valley with its possibilities and future were carried to millions of people. He has never received a penny for his services but has spent thousands of dollars of his personal funds to further the interest of the valley, and the local papers well say that when the story of that area is finally written "the name of Howard J. Benchoff, like Abou Ben Adhem, will lead all the rest." It is a pleasure to add that although quite a few schools in that section of the country have lost heavily in enrollment, Massanutten Academy is filled.

#### HOOD HAPPENINGS

Deep in the heart of every lover of Hood will be found profound sorrow over the passing of Miss Rosa V. Duvall, secretary to President Apple, since 1907. Miss Duvall had been in failing health for a number of years, but heroically carried on her work by sheer courage and determination, sustained by her love for Hood and by her desire to serve so long as given strength to do so. She was stricken on Jan. 16 and passed to her rest at exactly the same hour just two weeks later, on Monday, Jan. 30. Friends in her own home and from the college ministered to her in every possible way, but little could be done. She seemed greatly relieved when told by President Apple that the meeting of the Board of Directors had passed off satisfactorily, others having discharged her duties. When convinced that complete recovery was impossible, and assured that loved ones would be cared for, she surrendered hers to the Divine will and slipped peacefully away. Services were conducted at the home by her pastor, Rev. Dr. Kieffer, assisted by Dr. Chas. E. Wehler, pastor of the Presbyterian Church, Rev. Dr. E. A. G. Herman, and by President Apple.

A memorial service will be held at the college at the chapel hour of Thursday, Feb. 9. Many tributes, floral and verbal, have been received signifying the deep love felt by her many friends, and appreciation of her long and faithful service to the college. Her chief service came from a personality expressing itself in unswerving loyalty and self-sacrificing devotion. She wrought her very life into the college and indeed gave her life for it. Such loyal and loving souls are met but rarely, and their places can never quite be filled. Much sympathy is being expressed to the administration for this irreparable loss, and appreciation is felt for the kind thought of us. —J. H. A.

#### MEETING OF CLARION CLASSIS

The 82nd annual meeting of Clarion Classis convened Jan. 23-25, in First Church, Apollo, Pa., of which Rev. Joseph J. Gilbert has been the pastor since Dec.

1, 1932. The meeting was preceded by the Classical Communion, in charge of the officers of Classis. Rev. Sarkis Papajian, the retiring president, preached the sermon on "The Challenge of the Church." The following officers were elected: President, Jacob F. Painter; vice-president, Elder Jacob Stahlman; stated clerk, Rev. William F. Ginder; treasurer, Rev. Jos. J. Gilbert; corresponding secretary, Rev. Alvin E. Master.

The Order of Business as adopted by General Synod was adopted and followed. The plan of union between the Reformed Church in the U. S. and the Evangelical Synod of North America, which was held over from the fall meeting, was ratified unanimously by a roll call vote. The First Church of Ridgway, Pa., together with the pastor, Rev. C. L. Schmidt, was received from Heidelberg Classis, German Synod of the East, which is in process of dissolution. The congregation has a membership of 309. The program on Tuesday evening consisted of two very inspiring addresses; one on "Evangelism" by Rev. Fred. E. Luchs, and the other on "Stewardship" by Rev. H. L. Logsdon. The evening services were well attended by the members of the congregation. The Church choir rendered several very appropriate musical selections. Clarion Classis has only one vacancy at the present time. The splendid entertainment of the members of Classis by the good people of Apollo and the genial Rev. and Mrs. Jos. J. Gilbert will be a pleasant memory for a long time to come.

William F. Ginder, Stated Clerk.

#### FRANKLIN AND MARSHALL COLLEGE

The portrait of President Henry H. Apple, recently painted by Hans Schlereth, noted Bavarian artist, will be presented to the College in Hensel Hall, Monday, Feb. 13, by Thomas C. S. Houser, president of the class of 1932, which class is making this gift. It is expected that B. F. Fackenthal, LL.D., president of the Board of Trustees, will accept the portrait for the College and President Apple will also speak. An unusual musical program will be heard in connection with the ceremony, to be rendered by the College symphony orchestra and the College Glee Club, with Mrs. Elsa Meiskey as soloist. This interesting event will be held at 10.30 A. M. and will be open to alumni and townspeople.

The artist, who has painted portraits of justices of the Supreme Court and the presidents of Lafayette College and George Washington University, as well as the grandchildren of President Hoover and many other noted persons, has portrayed his subject with fidelity and clearness and the portrait will be hung in the college chapel, together with others of his predecessors.

Franklin and Marshall's debating team of 8 members will hold a radio debate with the University of Pennsylvania team at Philadelphia over Station WCAU, Feb. 10, the subject being, "The Merits of the American Cabinet System." A second debate on the question, "Resolved, that All Inter-Governmental World War Debts Including Reparations be Cancelled," will be held with Dickinson College, Feb. 15, over Station WGAL, Lancaster, Pa. The schedule released by the manager, Austin McCullough, includes ten debates with Muhlenberg, Ursinus, Western Maryland, Susquehanna, Temple and Penn State, when the War debts subject will be discussed, usually in dual debates.

The Franklin and Marshall Symphony Orchestra, under the direction of Prof. Frederic S. Klein, has given three radio programs over the local Station, WGAL. It will give an annual spring concert, presenting either Beethoven's "First Symphony" or Schubert's "Unfinished Symphony".

Thomas G. Appel, '33, has been elected president of the Diognothian Literary Society which will hold its annual Mock Trial soon in the form of a Quarter Sessions Court with various prominent cam-

pus figures charged with different offenses.

The Green Room Club will soon present its second play, "Tom Cobb, or Fortune's Toy," by W. S. Gilbert, of Sullivan and Gilbert fame.

Since the recent death of Rev. U. Henry Heilman, D.D., '60, the oldest alumnus of the college, at the age of 94, Rev. A. E. Truxal, D.D., '69, of Somerset, Pa., aged 88, becomes the oldest graduate alumnus.

The Blue and White grapplers have won their first four contests this year: Dec. 10, with Johns Hopkins University, 38-0; Jan. 7, with City College of N. Y., 21-9; Jan. 14, St. John's College of Brooklyn, 36-0; and Jan. 24, Davidson College of N. C., 31-3. Four meets remain on its schedule, exclusive of Massachusetts Institute of Technology, Feb. 4, and Tufts College, of Boston, Feb. 6. They are Ursinus College and Chicago University at home, the Army at West Point, and Gettysburg at Gettysburg.

The swimming team was defeated in a close contest by Johns Hopkins University, Jan. 14, 30-29. It will meet the University of Pittsburgh, Feb. 10, the University of Delaware, Feb. 24, and Carnegie Tech, March 3.

On the basis of its first games in the Eastern Pennsylvania Collegiate League, the Franklin and Marshall basketball team was tied for first place. This week it plays three games with Albright College, Feb. 8, Lebanon Valley College, Feb. 10, and Ursinus College, Feb. 11, which will be followed by seven other games, four at home and three away. Last year Franklin and Marshall was jostled out of first place by Gettysburg.

The alumni secretary, Robert J. Pilgram, is busily engaged in preparing copy for the Directory of Living Alumni which it is expected will be published next month. A limited edition will be printed and distributed instead of the February issue of the "Franklin and Marshall Alumnus" to the following persons: life members of the Alumni Association, paid-up members of the Alumni Association, and paid-up subscribers to the "Franklin and Marshall Alumnus." Alumni who have not paid their annual dues to the Alumni Association will receive a copy of the Directory on payment of their dues. The book will contain the complete lists of the Board of Trustees, Faculty, Alumni Advisory Council, Alumni Officers, and Graduates and Non-Graduates, the latter listed by classes, geographically and alphabetically.

—Robert J. Pilgram.

#### AN INVITATION TO OUR READERS

Dr. and Mrs. James J. Waygood have invited those of our readers who may be interested to visit an exhibit of paintings and sculpture during any afternoon until Feb. 13, at Roseneath Farms, Dr. Waygood's sanitarium, at 3464 School Lane, Germantown, Philadelphia. Mrs. Waygood, daughter of the late Rev. Dr. Rufus W. Miller, is, herself, an enthusiastic artist, and will be there to see the visitors and to serve tea.

The art work—clay modelling, drawing and painting was started originally by Dr. Waygood in order to give patients of his at Roseneath useful and interesting occupation during convalescence. The art class, however, has not been limited to patients, but friends and others who have been interested have joined the class, and the exhibit includes their work as well as that of patients.

At the Roseneath exhibit more than 40 artists are represented by over 200 water colors, pastels, drawings and pieces of sculpture. A number of the subjects have already been shown in recent exhibits at The Pennsylvania Academy of Fine Arts. Ten pictures from the Roseneath art class were accepted at the last water color exhibit at the Academy.

The first work attempted was with clay modelling and with this the discovery was made that practically every one had the ability to work successfully with clay under competent instruction. Antonio Cor-



tizas, young sculptor, has conducted the class in sculpture for the past four years.

With the interest and success that attended this work, it was only a short step further to organize a class in drawing and painting under the direction of Mr. William Hofstetter, Philadelphia artist. He simplified his technique of teaching so that the beginner is not confused by the many shades of color which he begins to recognize. Shadows at the start are shown in blue and red with sunlight in pink and yellow. The intermediate tones are gained by combinations of these primary colors. As the student advances in his practice, he finds it comparatively easy to begin finding the place for the other color combinations.

In estimating the value of this type of work for those who are convalescing from a prolonged illness, it need only be recognized that the desire to create something, to accomplish something worthwhile is normally present in all of us. Illness can result from the thwarting of this desire and again in many long drawn out illnesses, those who have been able to create and accomplish worthwhile things before their illness find themselves with morale broken and initiative lost. Occupational work in all its forms is directed toward providing constructive outlets for thought and action and restoring initiative. This work with clay modelling, sculpture, sketching and drawing has demonstrated the superiority of this type of work in many instances over the simple basket work and weaving which has heretofore been the maintain stay of occupational treatment. Few care to continue making baskets for any longer period than they are ordered to do so but the individual who learns to see the beauties of nature and to get them down in lines and color has something which he can enjoy ever after.

#### REFORMED CHURCH HOME FOR THE AGED, WYNCOTE, PA.

Rev. Charles B. Alspach, D.D., Supt.

We are called upon to mourn the loss of one of our guests. Mrs. Mary Bowker passed from us to her eternal Home on Jan. 27. For two and one-half years it was our happy privilege to give her the comfort and the pleasure of a home with us.

We are indebted to Mr. and Mrs. Wm. B. Bortz of Mount Hermon Church for the gift of twelve fine Bibles. One was placed in each room and the guests are glad to have them. They are being used each day and will be a great help.

Mrs. Annie L. Able fell and broke her arm. Through the continued kindness of the Abington Hospital this has been set and now she is back again in her room.

Our program for this month is as follows: Feb. 5: Rev. U. C. E. Gutelius, D. D.; Feb. 12, Men's Bible Class of Grace Presbyterian Church, Jenkintown; Feb. 19, Rev. Clement W. DeChant; Feb. 26, Rev. Edwin H. Romig.

#### PHOEBE HOME, ALLENTOWN, PA.

Rev. F. H. Moyer, Supt.

The brick residence in which Phoebe Home had its beginning is about to be torn down. It is a very old building and it happens to stand in front of the building which has recently been erected in the centre of the Home grounds. Several years ago it had been proposed to move the building to the western portion of the grounds, remodel it so that it might serve either as a residence for the superintendent or for the use of employees of the Home. But the estimated cost for doing all that was so high that the project had to be abandoned. When the Home was established in 1903 that building with one entire city block of ground was purchased. The price for the same was \$9,500.00. The building was then remodeled and several much needed additions were built.

While the work of assembling the first deaconess training class was under way, an aged lady living in Allentown, having become homeless, without means of support, and feeble, was admitted into the Home. No sooner had this been done when others in similar circumstances also applied for admission, and soon about half a dozen aged people were cared for in the Home, while the work of instructing the first deaconess training class was being carried forward. From the time of the founding of the Home to the present the brick residence has served as a home for the deaconesses and for employees. Through the progress made by the Home recently the building no longer fits into its life and present activities and in the near future it will be removed.

#### BETHANY ORPHANS' HOME

Rev. Henry E. Gebhard, Supt.

Our children are urged to write at least one letter a month to their relatives or friends. Some have few relatives. Their birthdays come and go, and no one sends them a card. Since Miss DeChant started her birthday club and mails a copy of the "Messenger" to the children on their birthday, I wish you could see them smile when they get a "Reformed Church Messenger" near their birthdays, as it is all the mail some receive.

The Catasauqua Congregation, of which the Superintendent was pastor before coming to the Home, presented a minstrel show for the enjoyment of the children on Saturday evening, Jan. 28. There were over 60 persons in the company, including chauffeurs. They journeyed from beyond Allentown. There were thirty-three in the chorus and ten pieces in the orchestra.

#### GENERAL SYNOD NOTES

J. Rauch Stein, D. D., Stated Clerk

Of our 59 Classes, 7 have already held their Annual Meeting; 33 are scheduled to meet during February; 3 in March; 5 in April; 5 in May, and 2 in June. Only 4 have not yet announced the time for their Annual Spring Meeting.

Thirty-two of the Classes have already reported officially to the Stated Clerk their action on **The Plan of Union** sent down to the Classes for adoption or rejection by the General Synod last June. All of these Classes reported the adoption of the Plan; several of them suggesting minor changes which they would heartily favor. The Classes that have not yet officially reported are kindly requested to do so promptly after Classical action has been taken.

With respect to the **four new Amendments** to the Constitution sent down to the Classes for adoption or rejection, (see Minutes General Synod, 1932, pages 118 and 388) the official record of Classical actions should be entered in the Classical Abstract regularly sent to the respective Synods for their Annual Meetings this year.

The General Synod **Contingent Fund Apportionments** for the calendar year ending December 31, 1932, has been paid in full by the majority of the Classes of our Church. Since the opening of the new calendar year, 5 Classes have sent remittances to cancel their unpaid balances, and ten others are far on the way to full remittances on their accounts.

Treasurer Warner kindly asks the Treasurers of those Classes still charged on his books with **unpaid balances** to designate with each remittance whether the Classis requests credit for its remittances on the deficit for 1932 or on its new apportionment for the year 1933. For Classes in arrears on previous annual apportionments, the arrearage will regularly appear, for the information of the Classes concerned, on the Treasurer's periodical statements.

The **Annual Classical Reports on Licenses, Ordinations, Deaths, etc.**, for the year 1932, have been received from all except 14 of the Classes. Until these 14

return the official Report Blank, which was sent out in December, 1932, the Stated Clerk is unable to enter upon the Reformed Church Minister's Register, in alphabetical order, this Official Record in accordance with the constitutional requirements. He urges that the brethren hear and heed this invitation to good-fellowship in clerical service.



Helen B. Ammerman, Editor,  
1331 Center St., Ashland, Pa.

#### "Your Happiest Moments Occur After You Have Done an Act of Love."

January concluded the study of the Winnebago Indian. Let us not cease to pray for our Red-Skinned Brothers, that they may have a future rich with Christian experiences. Helen Jackson tells, in "The Century of Dishonor," how these native Americans were driven from their homes. In the report of the superintendent of the Northeast Territory in 1863 we read, "They were hurried from their comfortable homes without previous notice, huddled together on steamboats and transported to the Crow Agency in Dakota Territory at an expense to themselves of over \$50,000. There were 1945 persons left on a sandy beach on the west bank of the Missouri River in a country noted only for the rigor of its winter climate and sterility of soil." Again, "This tribe is characterized by frugality, thrift and industry to an extent unequaled by any other Northwestern tribe." Let us extend the hand of Christian fellowship to them and co-operate as God leads.

**A Resolution.** The following resolution was endorsed by the W. M. S. of G. S. of our Church and a similar one was adopted by the Council of Women for Home Missions at its annual meeting in New York City last month: "Realizing the urgency of action to prevent pending legislation on the liquor question, the Federation of Women's Boards of Foreign Missions emphatically endorses the plan of the Woman's National Committee on Law Enforcement and authorizes its executive officers to co-operate in every way possible in urging groups of women to petition State Legislatures not to repeal existing laws for enforcement and not to approve the repeal of the Eighteenth Amendment."

**Write your Representative or Senator to vote against the repeal of the Snyder-Armstrong Law in Pennsylvania.**

"Before the November election, the promise was made that the sale of beer, if authorized, would balance the national budget. Now, it is admitted it will not come near doing this. A pathetic cry is going up from the brewers that the tax on proposed beer be not too high. The claim was also made that legalization of beverage liquor would assist in solving the unemployment problem. Now at least one of the wet newspapers gives warning that this traffic is likely to increase the jobless. Another paper says that the return of legalized beer is a very doubtful curb of crime." (From "The American Issue.") Those who refuse to stand resolute for "the economy of human resources, whether they understand it or not, are definitely choosing to occupy a secondary position in the civilized world." (T. N. Carver.)

**Conferences.** Two promotional conferences under the direction of the Department of Organization and Membership have been held and we await reports, slogans and quotations from them. Eastern Synod met at Cedar Crest, Allentown, Jan. 24-25, with Mrs. C. F. Freeman in charge. Mrs. Anwalt conducted the worship services.



Potomac Synod Conference met in Hagerstown on Jan. 26-27. Due to the illness of Miss Groh, our Secretary of General Synod, Miss Kerschner conducted this conference and Mrs. Leich, President G. S., assisted.

**A New Type of Blank.** Believing that a new method will work for economy and efficiency, there will be only one report blank for local W. M. Societies this year. A supply will be sent to the Classical Corresponding Secretaries, who will, about Feb. 15, send two blanks to the President of every local W. M. S. The local society Secretaries will fill the blanks as directed on the blanks, after which the President will keep one on file, and forward one to the Classical Corresponding Secretary, who will, in turn, clip and dispose of the report blank as pertains to the departments. Girls' Missionary Guilds' and Mission Band Secretaries will receive report blanks from Miss Heinmiller. Sheets for the report of Reading Courses will also be provided. By cheerful co-operation Miss Kerschner believes that societies and secretaries will welcome this change of report blanks.

#### RECEIPTS OF THE BOARDS ON THEIR APPORTIONMENTS

Although the calendar year is the fiscal year of the Reformed Church, the statement printed in the January issue of the "Kingdom Support" included the receipts of the Boards of Christian Education and Ministerial Relief until January 5th, and of the Boards of Home Missions and Foreign Missions until January 7th.

Since those dates the receipts of the Boards on their Apportionments are as follows: Home Missions, \$10,148.78; Foreign Missions, \$11,541.37; Christian Edu-

cation, \$3,272.06; Ministerial Relief, \$3,605.92.

From now until Easter all our congregations will be devoting their attention to paying as large a part of the 1933 Apportionments as possible.

—William E. Lampe.

### A Letter to the Editor

#### MORE MISLEADING BELIEFS

Dear Mr. Editor:

You ask for some more current beliefs in the realm of religion and morals that are fallacious and dangerous and, therefore, should be shown up for the good of the individual and society. Here are a few of "the facts that are not the case".

1. Creeds are unimportant. The one thing requisite is sincerity of belief.

2. Worship is negligible, if a man lives rightly.

3. Money is the "acid test" of a man's Christianity.

4. The prayer meeting is the spiritual thermometer of the Church.

5. If all professing Christians were united in a single Church organization, Christianity would be more effective.

6. A man dies when his fixed time arrives, never before.

7. The Kingdom of God can be realized by social re-organization, imposed by law.

8. "Vox populi, vox Dei."

9. "Laborare est orare."

10. A Church that gives liberally to benevolent objects never has any trouble to meet its current expenses.

11. Humanity is properly classified as men, women and preachers.

12. Because he lives a detached life, the

Here is the first book about *Technocracy*. It is based on *Authorized Material*.

#### "The A. B. C. of Technocracy"

HARPER & BROTHERS have issued their book on "The A B C of Technocracy." It is a translation into simple terms of the findings of the movement. Frank Arkwright, the author, has eliminated from his text all the vocabulary of the professional scientist such as methodology, energy conversion, etc. The volume, as Harper announces, is based on authorized material but is not in any way an official book or endorsed by Mr. Scott.

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preacher never really knows life as it is and cannot possibly have any real understanding of political, social or economic problems.

—Propheticus.

**N. B.**—The latest: "Sunday is about the only time when members of families of any size have a chance to fellowship with one another. Such a privilege should not be denied them, even at the cost of missing a meeting or so in God's House." P.

## HOME AND YOUNG FOLKS

### Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

#### THE LORD'S DAY

**Text, Mark 2:27, "And He said unto them, The sabbath was made for man, and not man for the sabbath."**

One of the subjects which is receiving a great deal of attention at the present time is the so-called Sunday Question. In our own state, Pennsylvania, the legislature is considering the repeal of the Sunday Laws of 1794, often referred to as "the Blue Law". For many years repeated efforts have been made to repeal this law, but heretofore they have always been defeated.

The attention of the children of Israel was first called to this question more than three thousand years ago, when the Ten Commandments were given to them by Moses as he had received them from Jehovah.

The Fourth Commandment, which refers to the observance of the Sabbath, is the second longest of the Ten Commandments, having ninety-one words, while the Second Commandment, which refers to the practice of idolatry, has one word more.

This is the law of God: "Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is a sabbath unto Jehovah thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is

within thy gates: for in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the sabbath day, and hallowed it."

As long as the children of Israel kept the Sabbath holy and observed the other commandments of Jehovah, they prospered; but when they became indifferent to the law of God, they began to decline and finally disappeared as a nation. Nehemiah, the prophet, makes the following complaint in the last chapter of his book: "In those days saw I in Judah some men treading wine-presses on the sabbath, and bringing in sheaves, and lading asses therewith; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day: and I testified against them in the day wherein they sold victuals. There dwelt men of Tyre also therein, who brought in fish, and all manner of wares, and sold on the sabbath unto the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath."

As recorded in the book of Ezekiel, Jehovah complained against the Israelites, as follows: "And I gave them my statutes, and showed them mine ordinances, which if a man do, he shall live in them. Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am Jehovah that sanctified them. But the house of Israel rebelled against me in the wilderness: they

walked not in my statutes, and they rejected mine ordinances, which if a man keep, he shall live in them; and my sabbaths they greatly profaned."

In the days of Jesus the Pharisees had made the observance of the Sabbath a burden instead of a blessing. They pretended to guard the day, but they bound it with rules and restrictions until its rest had become a bondage. In speaking of the scribes and the Pharisees, Jesus said, "Yea, they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with their fingers."

The Pharisees often found fault with Jesus for doing things on the Sabbath which they thought were a violation of the law but which Jesus knew were all right according to the law of God. The Pharisees had put a thousand restrictions upon the keeping of the Sabbath, going to the most extreme legalistic view of the day that could be conceived. Jesus told them: "Ye have made void the word of God because of your tradition."

Jesus laid down a great principle when He said, "The sabbath was made for man, and not man for the sabbath." The Sabbath was to be a relief and blessing to man, and not a grievous burden such as the Pharisees had made it. Man is so constituted that he needs periods of rest and change, and God, who made man and established the Sabbath for him, knows better than any one else that man needs one day in seven for this purpose. Man also has higher needs which must be ministered to, and the Sabbath was given him to afford him an opportunity for worship and the building up of his spiritual nature. If the Sabbath is made like any other day,



another day of toil or pleasure, it will rob man of the opportunity to nourish and maintain his spiritual life and will damage his highest and best welfare.

In our day, we do not observe the Jewish Sabbath but the Lord's Day. We are not Jews, but Christians. The first day of the week is observed by Christians as the Lord's Day, because it was on that day that Jesus arose from the dead and also because the endowment of the Holy Spirit and the birth of the Church took place on that day. We are living under the Christian dispensation, the Jewish dispensation having had its day and passed away.

The Lord's Day is commonly called Sunday, and the same law holds for its observance and sacredness that held for the observance of the Jewish Sabbath in pre-Christian times. In 1794, our forefathers, prompted by the growing abuse of the Lord's Day, enacted the Sunday laws which are now under consideration in our state legislature.

A judge of the Superior Court of Pennsylvania recently addressed a large meeting of ministers and laymen in our city and interpreted the Sunday laws of 1794, commonly referred to as "the Blue Law". He pointed out that a repeal or modification of these laws is not necessary and would be detrimental to the moral and spiritual condition of the citizens of our commonwealth. Those who decry these laws usually quote only the first law and make no mention of the others. A careful and thorough study of these laws brings out the fact that all works of necessity and charity, and even travel and other wholesome recreations, are permitted on the Lord's Day, so long as they do not interfere with the peace of the citizens nor disturb them in their services of worship in the house of God.

The only things that are denounced by the Sunday laws of 1794 are gambling and sports carried on "for money" and the disturbance of the peace of those who see fit to assemble in their house of worship to engaged in religious services. We are all aware that the chief agitators for the repeal of these laws are the promoters of professional baseball and the moving picture corporations.

The Sunday laws of 1794 may be so interpreted as to make possible all that it is necessary or desirable for a good citizen of this commonwealth to enjoy, forbidding only those things which would place the Lord's Day on a par with the other six days, which afford opportunity enough for those to carry on their commercial pursuits to whom the almighty dollar looms so large that they cannot see Almighty God.

The night was dark. The lights of the tourist's car would not reach the top of the signpost, and the tourist was undoubtedly lost. Spurred by necessity, he climbed the post, struck a match. The sign read: "Wet Paint".

## MANY SHALL COME

A Story By  
Elizabeth Clarke Kieffer

(Continued from last week)

### XI.

The following day, Marcus and Tertia saw from their roof-top, an eager little procession on the road to Jerusalem. They could only see the back of the central figure, but they knew by the shouts of the mob that it was Jesus.

"He is riding upon an ass," said Marcus. "Why are the fools so blind that they cannot see how, over and over, He emphasizes the fact that He is no earthly conqueror? He offers them the splendors of a Kingdom

of the Spirit—the most glorious ideal ever conceived, and when they find out, as they will eventually, that He will not conquer Rome for them, they will turn from Him as though He had nothing to give."

"Earth has never learned that God's world is fairer than its own," said Tertia sadly. "As for the ass," she added after a pause, "that is another Messianic prophecy, 'Behold thy King cometh riding upon an ass.' He is very scrupulous in the fulfillment of those prophecies. I suppose the mob thinks that is the only reason He does it. They probably think He will change the ass to a horse at the city gate, summon armed men from the ground, like Cadmus, ride against the Antonia and command its walls to fall by magic."

"And when He does not, many of them will sneak off again."

"Yes, they slink away often enough. Some of them come back and others appear; but the only ones who are faithful, are the twelve and the women. And, sometimes, I think many of them miss His message."

"Really, I believe, in our hearts, you and I and Caius are as loyal disciples as He has outside that inner group. If only He would drop that pose of being a god—"

"He cannot drop it. He believes it."

"And yet, because I know it cannot be true, I am hesitant about all His other teachings, glorious as they seem."

"Yes, I know, it bothers me too. How can a Man, insane on one subject, preach the truth on others? Listen! You can still hear them shouting."

The wind, blowing down to them from Jerusalem, brought the faint words back to them. "Hosanna to the Son of David! Blessed is He that cometh in the name of the Lord!"

### XII.

In the days that followed, they now and then caught glimpses of Jesus, as He passed their house, or saw Him from a distance in Jerusalem, but were never near enough to meet Him, face to face. They heard of Him from various sources. Reuben had frequently been to hear Him preach. Several of the disciples, with whom, in the passing years, they had made acquaintance, came to visit them. Mary, Martha and Lazarus, in such moments as their duties of hospitality allowed them, remembered the curiosity of their Roman friends, and came or sent word to them.

All the reports were unsatisfactory. The enmity of the scribes and of the priests was approaching a crisis. Soldiers of the high priest were almost constantly near Jesus, ready to arrest Him as soon as they saw a chance to do so without inciting a riot. And their opportunities were increasing. The emotional mob who had been least able to understand His doctrines, yet who, being easily aroused, were His chief protection, were no longer at His heels.

Tertia had guessed right about their attitude, at the triumphal entry. When He had failed to lead the revolt they had anticipated, He had lost many of His most zealous followers. Moreover, His teachings this week became more and more of the type which the orthodox Jewish mind found blasphemous. He made it very plain that His kingdom was not earthly. He made more definite than ever, His claim to Divine Sonship. A spectacular miracle might have saved Him; but, this week, He seemed to avoid healing any but the most pitiful cases. Perhaps, too, the waning faith of the multitude hampered His cures. He confined Himself, now, largely to teaching. He seemed desirous of crowding into a few days a complete resume' of His teachings, and of impressing them so that those who heard would never forget.

So the mob dwindled around Him. The ignorant and untouched lost interest in unenlivened preaching, and went about the more pressing affairs of passover week. The lessened group around Him was composed more and more of the more intelligent of the common people who had no

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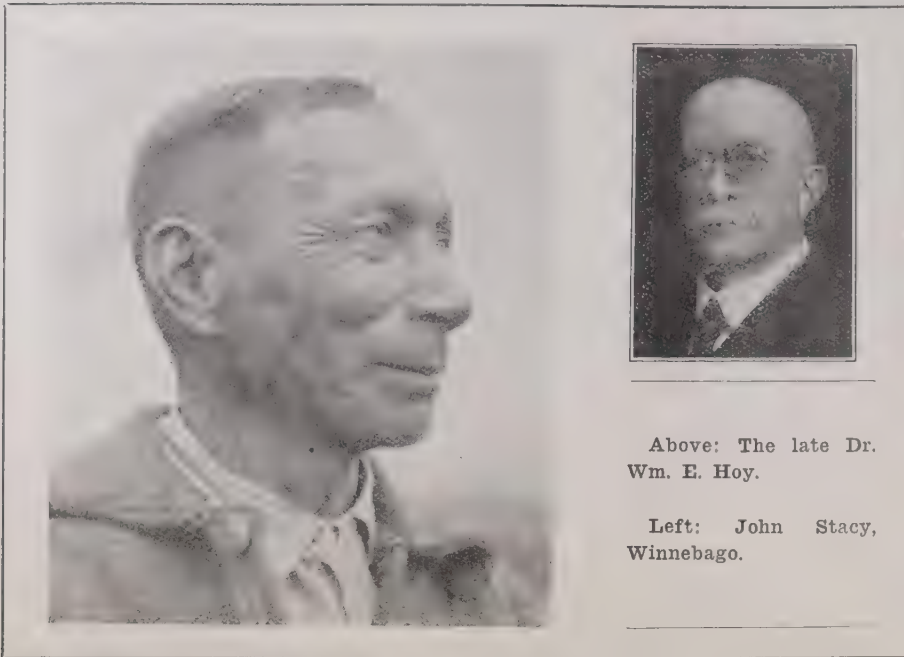
power to exert moneyed influence, and who, moreover, in proportion as they understood His teachings would be less likely to offer resistance in case of His danger.

On Tuesday evening, Marcus and Tertia were passing the high priest's house when a man emerged from a postern gate. Tertia called a greeting to him. He glanced up, and when he saw her, he drew his cloak around him, and went swiftly down a side street.

"Strange!" said Tertia. "I thought for a moment that it was Judas Iscariot; but when I saw his face, I knew I was mistaken."

"It was Judas," said Marcus grimly, "and if he was one of my soldiers, I'd have him arrested and held for court-martial, while I tried to find out what had been stolen or who had been killed. That man's face was the face of a traitor, and moreover, what was a friend of Jesus doing in the house of Annas?"





Above: The late Dr. Wm. E. Hoy.

Left: John Stacy, Winnebago.

On Wednesday afternoon, Mary of Bethany came to Tertina. "The Master is in His chamber," she said. "Martha thinks He is sleeping, but I think He is praying. He has rested today as I have never seen Him rest before. The crowds do not know where He is—indeed there have been few inquiries—and He has sat with His mother in the courtyard, holding her hand like a boy, and watching the doves in the sunlight. He helped Mary of Magdala to feed them, and told us a few of His lovely stories. But mostly He has been quiet—so quiet. I think He is preparing for a tremendous strain, and it frightens me.

"Things have been so strange these last days—and, oh Duilia, I am worried about a thing—I know it is foolish, for who am I to doubt my Lord's chosen friend; but last Sabbath, at dinner, I opened a box of precious nard, and anointed the feet of Jesus, and Judas the money bearer, rebuked my extravagance. Jesus spoke sharply to him, and he left the feast. His look was—I don't like to think about his look. We have not seen him since, until today, when he came back quietly enough; but he still looks as if he hated our dear Lord. Duilia, I am afraid! I am afraid!"

(To be Continued)

"Father, how far is it between your ears?", asked a schoolgirl of a Church dignitary. "I think it is seven and one-half inches," he answered. "No, father, it is half way around the block," she declared. "If I had said that in my childhood," commented the dignitary, "it would have meant the woodshed."

## Birthday Greetings

By Alliene De Chant Seltzer

Stewardship-Essay-and-Poster-Contest-time has come around again and your Birthday Lady is so happy about the topics for boys and girls our age, that I can scarcely wait to tell you about them! You see, I've lived at the home of one of the "topics" folks, and have read and heard much about the other one. Look first at their pictures. Hold them up close, then far away, then half-way between, and look longest at their eyes. Dr. William E. Hoy, "a Stewardship Expert in Three Lands," is one of them, and the other is "John Stacy, an Indian Steward," about whom our Dr. A. V. Casselman has a great deal to say in his super-fine book, "The Winnebago Finds a Friend," and whom Ben Stucki, superintendent of our Winnebago Indian School,

Neillsville, Wisconsin, and all his helpers and pupils honor and cherish. It was in Dr. Hoy's home at Lakeside, Yochow City, China, that I lived while I taught at our Huping College, and never shall I forget those days. They began with Morning Prayers and we always knelt while Dr. Hoy prayed, and no day was ended without doing something for God in that corner of His Kingdom. One of the strangest stories I ever heard Dr. Hoy tell, was about a little Chinese boy who came and thanked him for spanking him when he didn't behave! For those of us who will be nine by March twelfth, the day the Contest ends, our essay needs but from 300 to 400 words, and for those of us who are 12, 13 or 14, our essay should be written in from 600 to 800 words. Style, neatness and the way we express ourselves will count ten points, and of course our essay will be so different from anybody else's, that our friends can say, "Why! That sounds just like Robert!" or, "Why, I can just hear Anna Louise talk as I read her words!" And of course, we'll stick to our subject and not loiter anywhere else. And if we'd like to put our Stewardship ideas into a poster, we can, for there's a Poster Contest too. Nor shall I talk about prizes, for though we'd like to win a first or second prize, or honorable mention, yet sharing Stewardship with others is worth O! so much more than money, isn't it? So, between now and March 12, let's get Stewardship-Essay-and-Poster-Contest material from our pastor or superintendent, or direct from the Stewardship Committee of our Executive Committee of General Synod, 424 Schaff Building, 1505 Race Street, Philadelphia, and put our brains and heart and our pencils and brushes right to work! P. S. Sh! But one morning at Dr. Hoy's, Sara Moser, Mrs. Hoy and I were talking about hair nets, and Dr. Hoy looked as if he wasn't even listening, when, all at once, with a twinkle in both eyes, he slyly said, "Well, my net hair is about two!"

Johnny: "The porous plaster draws out the pain in less than no time, doesn't it, mamma?"

Mamma: "Yes, my son."

Johnny: "And does all the pain go out through the holes?"

### THE PASTOR SAYS:

The Christian home is the heart of the Church, and the heart of the home is Christ.

—Now and Then.

## Home Education

"The Child's First School is the Family"  
—Froebel

### THE REAL TEST

Viahnett S. Martin

"And anyway," stormed Betty Jo with her brown eyes flashing, "I don't take other people's pennies. So there!"

Ernest stood still—stricken. "I don't take people's pennies either. I did—just take one—but I earned another penny and paid it back and—" He choked a little.

Then the other children took up the jeering. They were very much put out with their little boy neighbor because he wouldn't do as they wanted. They'd show him!

Ernest never cried over "bumps," he was conspicuous for his childish bravery. But now the tears welled up in his big blue eyes, and his proudly carried head drooped a bit. He ran home.

After a few minutes his mother opened the back door and asked, "Will you go to the store for me, Son?"

Ernest raised his head from the Airedale's shaggy shoulder and said he would go. He ignored his own tears and following his mother into the house, stood by her as she wrote her list down.

Then she reached out and slipped a loving arm about him. "Was it a hard 'bump,' dear? I thought you never cried—even if a stone hit you?"

"Wasn't a stone!" Ernest dug his toe into the rug. "I'm never going to play with Betty Jo and Phyllis again—never!" Wrathfully he dug his toe still harder into the rug.

"Oh, but it was a stone, dear. I heard it all. It was the biggest stone Betty Jo could find. I was so glad you didn't throw back. I was proud of that! But you cried because it hurt—"

"Why she never threw a stone at me, Mother!" Ernest stared at his mother in astonishment. What was she thinking of? a stone!

"The stones that bump the hardest, dear, are the unkind reminders of things we have done mistakenly and are sorry for. Things we have tried to make right and will never do again! But even after you have tried to make a thing right—as in earning and paying back the penny you took that time—that is only part of it. The rest, and the hardest part, is in being BRAVE when people remind you of the mistake. That is the real test, Son,—being brave and steady and not picking up a 'stone' and throwing back."

Ernest was used to listening to little stories like this that explained. He understood at once. "I get you, Mother," he exclaimed with a six-year-old's delightful slang, "I get you!" and his ready smile came back.

"Wash your face, Son, and get these things, please, from the store. You may take the bag of apples over and share with the other children if you wish, afterwards."

A little later four happy children sat in a row on the top step, munching apples.

"Gee, this apple is good," said Ernest. "I'll say it is," said Betty Jo. "Ernest—I—didn't mean to—say that. I know you wouldn't EVER take a penny any more."

"Aw, that's all right," said Ernest, "we all make mistakes."

"It seems to me that in an American community of the present day a kindergarten is as essential as any of the grades in the ordinary school."—Arthur D. Wright, Department of Education, Dartmouth College, Hanover, N. H.

The National Kindergarten Association, 8 West Fortieth Street, New York, is always ready to help any one wishing to work to get a kindergarten opened. Write for information and advice.



The wife of a minister warned him as he went off to officiate at a funeral one rainy day: "Now, John, don't stand with your bare head on the damp ground."

—Western.

## The Family Altar

A. W. Krampe, D.D.

### HELP FOR THE WEEK OF FEB. 13-19

**Memory Verse:** The earth shall be full of the knowledge of Jehovah, as the waters cover the sea. Isa. 11:9.

**Memory Hymn:** "Dear Lord and Father of Mankind."

**Theme:** Jesus Teaching by Parables.

#### Monday—A Law of Growth

Mark 4:21-25

Our passage contains several short sayings of Jesus. First the fact is emphasized that the good news is intended not merely for a chosen few but for all. The followers of Jesus hold in trust for the world what at first may seem to be a secret, (a veiled truth in form of a parable) but which they, if they are true to their calling, must publish far and wide. Then in verses 24 and 25 attention is called to the importance of cultivating a right attitude to the truth. Advance or growth in knowledge depends upon this. Those who listen to what they hear and have a sincere desire to learn more will be richly rewarded. Their loyalty to what they have will lead them to make new and richer discoveries in their search for truth. "To him that hath shall be given."

**Prayer:** We are entering upon a new week of work. Help us, Dear Father, to use its many opportunities to grow in grace and in the knowledge of Jesus. Help us to be faithful in what has been entrusted to us. **Amen.**

#### Tuesday—Parables of Growth

Mark 4:26-34

The first of the two parables in today's lesson is found only in Mark. It calls attention to the mystery of growth. There are successive stages in the growth of the spiritual (Christian) life, just as in the natural growth. The growth of the seed, after its sowing, is independent of man's will and power. In its early stages the growth is secret which is followed by a steady advance to maturity. In the spiritual realm God carries on His work of grace without noise, but also without fail. This parable teaches us patience. The parable of the mustard seed is a fine supplement. It fills us with hope and courage. Notwithstanding the small beginnings, great blessings are bound to result. Notwithstanding the "foolishness of preaching," the Gospel is nevertheless the "power of God unto salvation."

**Prayer:** O God our Father, we come to Thee in prayer. We feel our need of Thee and Thou dost also invite us to come and cast all our burdens upon Thee. We thank Thee for what Thou art in Thyself and for what Thou art constantly doing for us. Use us in Thy service. **Amen.**

#### Wednesday—The Growth of the Kingdom

Isaiah 9:1-7

This is one of the favorite passages in the prophecy of Isaiah, in which the coming Kingdom and the character of its King are described. When these words were written the people were still dwelling in the land of deep darkness, but the prophet had a vision of a glorious dawn. For the prophet the zeal of the Lord will secure the fulfilment of his prophetic vision. The ideal King is sure to bring about better conditions. He will reign in peace and the people will enjoy the blessings of his reign. Jesus in the model prayer taught His disciples to pray: "Thy Kingdom come." That is still our peti-

tion. The Kingdom, however, cannot come in power unless men turn in true repentance to the King.

**Prayer:**

"Unto the hills around do I lift up  
My longing eyes:  
O whence for me shall my salvation  
come,  
From whence arise?  
From God the Lord doth come my cer-  
tain aid,  
From God the Lord, who heav'n and  
earth hath made." **Amen.**

#### Thursday—The Path of the Just

Proverbs 4:18-27

The writer compares the way of the righteous with that of the wicked. The one is ordered by the Lord, it begins in light, and that light increases until it reaches the highest point—it ends in a perfect day. The way of the wicked is darkness and leads to destruction and death. The thing to do is to incline the ear to the words of wisdom and to adhere to the path of uprightness. For the writer the heart is the spring and center of all natural and spiritual actions, therefore the heart is to be guarded above all things. Jesus put a new emphasis upon this teaching when He spoke about the necessity of heart purity. Our hearts are to be temples of the Holy Ghost. Therefore, "keep thy heart with all diligence."

#### A SONG OF FAITH

Never sit down  
With a mournful sigh;  
Never say "Can't,"  
Never say "Die."  
Never give up,  
But keep pursuing;  
Yes, all is possible  
That's worth doing.

You can run the race,  
You can reach the goal,  
You can win the grace,  
You can save the soul;  
There's a life and a way  
Ever loving and true;  
All things are possible  
To Him—and you.

—Carrie M. Kerschner

**Prayer:**

"Dwell in me, O blessed Spirit,  
How I need Thy help divine!  
In the way of life eternal,  
Keep, oh, keep this heart of mine.  
Dwell in me, oh, dwell in me;  
Hear and grant my prayer to Thee;  
Spirit, now from heav'n descending,  
Come, oh, come and dwell in me."

**Amen.**

#### Friday—Growing in Grace

II Peter 3:11-18

The apostle closes his letter with an exhortation to godliness. He is writing to Christians, who as followers of the Lord are living in the world, but are not to be conformed to the world. They are to live righteous and blameless lives. This they can not do in their own strength, they need the help of God who by His Grace is both willing and able to work out His plans in them. They are admonished by the apostle to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. This is the only safe course to pursue in order to maintain a life of godliness in the midst of a wicked and perverse generation. We, too, need to heed the admonition of the Apostle Peter.

**Prayer:** Thou hast been gracious to us, Heavenly Father, and we would be grateful to Thee for all Thy loving kindness. Keep us ever near the cross of our Saviour and help us by Thy Grace to grow daily in the knowledge of Him whom to know is to have eternal life. **Amen.**

#### Saturday—The Glorious Progression

II Corinthians 3:7-18

Paul speaks of his ministry in our passage. Notwithstanding its outward lowliness there is a certain glory attached to it. The priceless treasure, the Gospel, is entrusted to a weak human personality. To have been considered worthy to proclaim the unsearchable riches of God in Christ, is an honor far surpassing in splendor the ministry of the old covenant. The greatness of Moses' ministry reflected itself in a light which shone from his face. That glory faded away. In the new covenant the glory of Christ is reflected in the character of His followers. That glory does not fade, it does not diminish; on the contrary, it brightens and increases. John gives expression to the same thought when he says: "Behold, now are we the children of God. It is not yet made manifest what we shall be—we shall be like Him—for we shall see Him as He is." I John 3:2-3.

**Prayer:**

"Hark, hark, my soul! angelic songs are  
swelling  
O'er earth's green fields and ocean's  
wave-beat shore:  
How sweet the truth those blessed  
strains are telling  
Of that new life when sin shall be no  
more." **Amen.**

#### Sunday—A Prayer for Understanding

Psalms 119:33-40

Our paragraph contains a beautiful prayer of the poet asking God to help him keep His law. First he asks for understanding. He wants to know the way, become familiar with what God demands. This knowledge will bring added joy to his heart. God is anxious to give understanding to those who earnestly ask Him for it. We need men like the Psalmist, whose one great purpose in life is to have a clear understanding of God's Word. We are too easily satisfied with little bits here and there and do not dig deeply to find the treasures. Because of this we grope in darkness and miss the joy and satisfaction which comes to those who walk in the light. May our prayer be: "Lord, give me understanding."

**Prayer:** Father in Heaven, we thank Thee for this holy day. May we enter Thy sanctuary today with joy and with the desire to come a little nearer to the ideal which Thou hast set us in Christ Jesus. May we worship Thee in truth and in spirit. For Christ's sake. **Amen.**

What is the difference between a dog and a comma?

The dog has claws at the end of his paws, and the comma is a pause at the end of a clause.

## Puzzle Box

### ANSWERS TO—BEHEAD THE MISSING WORDS. No. 22

1. Osage—sage—age.
2. Agate—gate—ate.
3. Odin—din—in.
4. Eastern—astern—stern—tern.
5. Pleased—leased—eased.
6. Spark—park—ark.

### HIDDEN WORD PUZZLE IN RHYME. No. 30

My first is in walking, but not in run;  
My second's in frolic, but not in fun.  
My third is in water, but not in rain;  
My fourth is in comfort, but not in pain.  
My fifth is in fiddle, but not in horn;  
My sixth is in mended, but not in torn.  
My seventh's in many, but not in few;  
My eighth is in pigeon, but not in coo.  
My ninth is in sleigh-bell, but not in snow;  
My tenth is in snow-ball, but not in throw.  
My whole is the name of a familiar Dickens character.

A. M. S.



### "EDUCATION THROUGH RELIGIOUS DRAMA"

In stressing the thought, "Education through Religious Drama," the Y. P. S. C. E. of the Trinity Reformed Church, Norristown, Pa., is gaining widespread recognition for its excellent portrayals of famous stories of the Bible. To date they have dramatized *The Story of Queen Esther*; *The Captive Maiden*; *Stephen, the First Martyr*; *The Star of the East*; and *The Master's Touch*. On Nov. 27, 1932, the drama, *Stephen, the First Martyr*, was presented at the Young People's In-

stitute, held in the Reformed Church at Spring City, Pa., and was repeated on Feb. 2nd at the Montgomery County C. E. Rally, held in the Trinity Church, in celebration of Christian Endeavor Week.

They have enlisted the earnest support of their pastor-counsellor, Rev. Edwin N. Faye, Jr., under whose able leadership and direction the dramas are presented; Mrs. Minerva Horrocks and Miss Anne Hunsberger, in charge of costumes and decorations; Miss Kathryn Rosenberry and Mr. Theodore Paxon, in charge of make-up, and the choir. Musical selections

find a place in every presentation. Soloists include Jean Schwartz, Catherine Starr, Earl Printz, and Louis Lloyd, violinist.

A marked improvement in the attendance is noted with each service of this kind, from an attendance of 120 in September to about 450 in January. *The Story of Ruth and Naomi* was dramatized for the evening service on Feb. 5, 1933, to which they invited all who are interested. These young people are doing a splendid work and need your hearty co-operation and assistance.

## THE CHURCH SERVICES

### SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Sexagesima, February 19, 1933

Jesus Teaching by Parables  
(The Growth of the Kingdom)

Mark 4:21-34

**Golden Text:** The earth shall be full of the knowledge of Jehovah, as the waters cover the sea. Isaiah 11:9.

**Lesson Outline:** 1. Mystery. 2. Magnitude.

The most popular title given to Jesus was "rabbi", which means teacher. Over fifty times that appellation occurs in the gospels, a sure proof of His skill and power as a teacher. By native intuition, He understood the difficult art of teaching as none other.

It was not merely the substance of what He taught that gripped the common people, but His method as well. He used parables, pictures of truth. Instead of defining truth abstractly, as pedagogues and pedants are wont to do, He described it vividly and graphically. Instead of lengthy arguments and labored explanations, we find colorful pictures. They do not tell us in abstract terms what the Kingdom of God is, but they show us what it is like in terms of our daily experience. They require no further explanation. Their meaning is obvious.

Our present lesson contains two of these parabolic pictures. They portray the growth of the Kingdom. The introductory verses present two parabolic sayings of Jesus concerning the lamps that must shine, and the ear that must hear, and hear aright, lest both lose their value and significance (4:21-25). Then follow the parables of the seed cast upon the earth, and of the mustard seed. The former is found only in Mark, while the latter is reported by Matthew also (13:31-33). They portray, respectively, the mystery and the magnitude of the growth of God's Kingdom.

**I. Mystery, vs. 26-29.** This parable of the growth of the seed follows immediately after the Four Kinds of Soil. That close connection suggests an inner relation of the two. The Master is still thinking of the soil, as the essential factor in the growth of the good seed cast into its bosom. Even the best seed will die in stony and weedy ground, whereas inferior seed may yield a harvest of sorts, if the soil is rich.

But now Jesus supplements His former teaching. He directs attention to some additional qualities of the soil. He had pictured four kinds of soil, with their varying degrees of productivity. So the hearts and souls of men condition the fortune of the gospel seed that is cast into them. Now our attention is concentrated on the good soil, and the Master describes tersely the mystery of the growth of the seed that is cast into it. There are eternal laws that control its ripening processes,

and there are hidden and secret forces that assure its development.

"And He said, So is the Kingdom of God, as if a man should cast seed upon the earth; and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how. The earth beareth fruit of herself; first the blade, then the ear, then the full grain in the ear. But when the fruit is ripe, straightway he putteth forth the sickle, because the harvest is come."

I have quoted the passage in full because of its inherent beauty and truth. Regarded merely as literature, it is a marvelous description of the processes of husbandry. The farmer plays an important part. He must sow the good seed diligently and lavishly. He must till the soil carefully. And then he waits patiently and trustfully for the abundant harvest. But with sowing and tilling his responsibility ceases. That is all man can do. Now he sleeps and rises, night and day, trusting the laws of nature.

And the seed springs up, "he knoweth not how. The earth beareth fruit of herself." Seed and soil are in the grip of mysterious forces, utterly beyond the control and comprehension of man. They are an expression of the wisdom and love of God, the creator and sustainer of the universe. By their constant and silent operation the seed ripens, spontaneously and mysteriously, through gradual and successive stages of development, into the full harvest.

Even so it is in spiritual husbandry. If we want a spiritual harvest, we must sow the seed of the gospel diligently and lavishly. But, doing that with all our might, let us look for the harvest in patience and in faith. The intervening process of growth, whether in the individual heart or in the life of the race, is in the keeping of God. Interference on our part would be as foolish as it is vain. We can neither accelerate nor retard the growth of a soul in godliness. To be sure, hot house processes are effective in growing flowers and vegetables. But not in the culture of souls. God alone giveth the increase, according to the spiritual laws that He has ordained. And God never fails, if the soul obeys these eternal laws.

Let us also remember that the right time for sowing is springtime, not summer or autumn. Now the springtime of life is childhood and youth. That is the proper time to till the soil, which is the soul, and to plant the seed, which is the gospel. Then the soul is receptive and responsive. If our present spiritual harvests are meager, may it not be due to the neglect of the spiritual nurture of our children?

This parable is a source of comfort, a consolation even as it should be an inspiration, to parents, teachers, and preachers. Yea to all the sowers of good seed into the soul of man. The soul of man and the gospel truth are adapted to each other, even as soil and seed are adapted to each other. The heart of man can find no rest

until its rests in God. The life of man has no meaning apart from God. It is sound and fury, signifying nothing. That is equally true of the individual and of the corporate life of mankind, of the soul as of the social order. Workers with God are not "troublers in Israel," interfering with the world's work and happiness. The religion of Jesus Christ is not something foreign to man, and hostile to his best interests. Only in Him is mankind complete. As the soil needs the seed to cover its rocks and to clothe its bare fields with beautiful and bountiful harvests, so mankind needs the gospel to cover its barren life with the luxuriant harvest of righteousness and peace and joy in the Holy Spirit.

Meanwhile, as Christian workers, we are taught in this parable the needed lesson of sanity and patience in the nurture and culture of souls. We need wisdom, as well as zeal, in seeking to make of all men disciples of Christ. Sincerity of purpose may go hand-in-hand with methods of soul winning that show no respect for the mystery and sovereignty of human personality, and no faith in the inherent power of God's truth to convince and conquer the soul. Jesus was willing to entrust His gracious gospel to the hearts and minds of His hearers. And they heard Him gladly, saying, "He speaketh with authority and power." He never resorted to forcing processes, for He understood the nature of the soul, made in the image of God. And He had faith in the omnipotence of truth and love. There is such a thing as committing spiritual assault and battery, especially upon the defenceless souls of the young. Let us beware of it. Nowhere else are patience, sanity, and faith so much needed as in the nurture of the souls of children.

**II. Magnitude, vs. 30-32.** The parable of the Mustard Seed illustrates the magnitude of the Kingdom's outward development, as contrasting with the mystery of its inward growth. It pictures the expansive power lodged in the gospel, as seen in the growth of the Christian Church.

The mustard seed grows from a tiny germ to the proportions of a tree. It becomes the greatest of all herbs. When Jesus used this familiar fact to illustrate the external development of the Kingdom of God, His prophetic parable must have sounded like a paradox to His wondering disciples. The founder of this Kingdom, apparently, was an itinerant prophet without men or means to extend His rule. His friends were few and poor, while His enemies were many and mighty. His paltry retinue had every reason to expect the speedy extinction of the Kingdom, especially after the untimely death of its King. Viewing the simple and humble beginnings of the Kingdom of God upon earth, Christ's parable of its victorious expansion seems like a vain dream or like an idle boast. But today this parable raises no question and excites no doubt. History is its commentary.

The growth of Christianity from the small Pentecostal brotherhood to its present magnitude is the marvel and romance of history. Opposed and bitterly persecuted by Jewish bigotry, Roman power, and Greek philosophy, it still grew by leaps and bounds, because the followers of Christ "out-thought, outlived, and outdied" all other men. In the fourth century its supremacy was officially acknowledged and



recognized in the Roman Empire. In the eleventh century it completed its conquest of most of the then-known world. In the sixteenth century is freed itself from the shackles of Rome, girded with a new power. In the nineteenth century it began a vigorous missionary campaign for the Christianization of all mankind. Men raised the cry, The whole world for Christ in this generation! That noble aspiration of devout men may not be fulfilled literally, but no one can study the annals of the past or observe the deeper trends of the present, without a quickened faith in the ultimate victory and dominion of the Lord Jesus Christ.

But if that worldwide victory is to be achieved, we must do our part, even as God is forever doing His. The mystery of the Kingdom and its magnitude are complementary aspects of the truth. They picture God and man co-operating in the establishment of the Kingdom which Christ has founded. God alone can establish the Kingdom, but He will not do it alone. He calls men into His service, through the gospel of His Son, and He counts on their love and loyalty.

### THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

Feb. 19: Why Marriages Succeed or Fail.  
Eph. 5:1, 2, 25-29

Marriage was instituted for the perpetuation of the human race and for the health and happiness of mankind. In the degree in which an institution remains true to its original purpose will it prove a blessing to the world, and in the degree in which that original purpose is lost will it bring misery and woe. Marriage is a very sacred institution. It was ordained of God. It should, therefore, never be entered into unadvisedly nor lightly, but in the fear of God. It is one of those contracts into which both State and Church enter. The State reserves to itself the right to issue the license permitting persons to be married. The Church gives its blessing to the transaction. When, however, the contract is to be broken, the State alone issues the decree and the Church is not consulted. This may not be an ideal arrangement, but it is the one that prevails in our country.

Marriage is contracted between two persons. The personal element, therefore, enters in so largely to determine the success or failure of the marriage. Sometimes external conditions are held responsible, but generally the persons themselves are determining the weal or woe of the union. If you have good, right-minded, Christian persons who enter into the marriage you will find that it is usually a success, and if the persons are not properly qualified the marriage often turns out to be a failure. It is not always easy to determine who is qualified for this holy estate. It is, however, quite clear that the contracting parties should be in good health, of sound mind and of good moral stability. Persons afflicted with an incurable disease, or who are mentally defective or morally unclean should be prevented from getting married. Nothing but harm can come to themselves or to their offspring if these fundamental conditions are not observed.

Many marriages are wrecked on purely physical grounds. Much of the incompatibility that often develops after marriage arises from physical reasons. The parties are not properly mated. They soon get on each other's nerves and instead of growing into a mutual love and affection they develop hatred in their hearts and separation often follows, and if perchance they stay together they are often unhappy, and misery and woe attend them in their lives.

Sometimes the trouble arises from economic reasons. There is not enough money available to set or keep up a certain standard of life. This usually appears when the spirit of selfishness dominates one or the other or both parties. Many couples have come to serious misunderstanding on

the financial interests of life. In these times of depression, of scarcity of money or of work, many marriages are postponed until a more favorable situation appears.

Some marriages are wrecked because of infidelity by one or the other of the parties. This is the only scriptural basis for divorce. It involves the breaking of a great moral and social law and justly receives the condemnation of all right-minded persons.

Sometimes the marriage fails because the contracting parties fail to have a proper idea of what such a relationship involves. We hear much about "trial" and "companionate" marriages. Usually these are not lasting and are a mere travesty of the real thing. Marriage is for life, it is for weal or woe; it is not an experiment merely. Therefore, it should be entered only after mature deliberation and in all sincerity and with proper motives. Too many people regard marriage as a mere convenience, a form of legalized indulgence. This phase of the relationship soon dies down and then all sorts of troubles arise.

Marriage should never be regarded as a jest. So many of our weddings today partake of this character. Some of them are turned into a burlesque, or into a social revel. All sorts of pagan practices accompany the wedding occasion. This robs it of its true religious character. The wedding ceremony is a religious service. It is done in the name of God. God is called in as a witness. The prayers of the Church are offered and the blessing of God is pronounced on the couple. It is sacrilegious therefore to make a buffoon of the groom or to poke fun at the bride. Hasty marriages, runaway couples, secret marriages are to be tabooed.

One of the beautiful customs of the wedding ceremony in the early Church has been lost in our day. We still have somebody, usually the father, to give the bride away. But the present idea is that he gives the bride to her husband. In the ancient Church the father gave the bride to the priest, who was the representative of God. The father, therefore, gave his daughter to God, and God, through the priest, gave her to her husband. This act introduces a religious element which is wholly lacking in our modern ceremony. If every young man were made to feel that the young woman who is to become his wife is a gift of God to him, he might regard her in a different light from what he often does. At any rate the religious element should never be obscured in such a holy transaction as that of marriage.

To assure the success of a marriage it should be not only started in a religious atmosphere, but should be perpetuated in the same spirit. In olden times the young married couple followed the ceremony by partaking together of the holy communion in the Church. Their friends and neighbors shared the service with them. The new home was built upon a religious foundation. The family altar was erected and the spirit of religion pervaded the union. Every young married couple should start their new home in that way. They should, if they have not already done so, join a Church and make it a part of their life to attend services regularly. When children come to bless their home, these little ones should breathe in an atmosphere of religion. They should be taught to pray; they should be taught out of the Bible and should be taken to Church as early as possible. Here we have the best safeguard of marriage. This is worth more than all the stuff which we hear today about "eugenic mating" and "sex" and a lot of other talk which does not materially better conditions in the marital relationship.

In marriage, as well as in many other relationships of life, a fair degree of sound Christian common sense is an indispensable factor. In it also the spirit of love, service and sacrifice must be allowed to solve many a problem. There is no problem in any human relationship which cannot be solved by the application of the principles

of Jesus Christ and by love, service and sacrifice. Where love prevails, where unselfish devotion reigns we usually have successful marriages; where these are missing, marriages often fail. It is largely up to yourself whether you are going to have a happy or a horrid wedded life.

### THE PENSION FUND OF THE EVANGELICAL SYNOD

The present system of Pension and Relief in the Evangelical Synod was instituted in the year 1910, although it was not until 1914 that it actually became a working plan. At that time the Board of Pension and Relief took over the assets of the "Invalid, Widow, and Orphan Treasury" consisting of \$6,515, with 53 pensioners and 102 widows who were receiving support. The organization up to that time had been primarily developed to offer relief in cases of need and had no definite outline of pension plans. Suffice to say that in spite of the good work it was accomplishing, it was insufficient to meet the need and offered very little inducement to men to enter its ranks as members. The present system was organized along the lines of practical pension methods, and regardless of the doubt expressed at the time as to its feasibility, the men entrusted with the outworking of the new system went ahead and laid the groundwork for the Fund as we have it today.

For 22 years the present pension plan has been in force. The mere \$6,500 which were taken over as assets of the former treasury have grown into a fund of over three-quarters of a million dollars. A special campaign a few years ago materially increased this fund, although it is recognized today as still being inadequate to meet the demands of the cause. The ultimate objective of the endowment fund is set at one and a half million dollars.

In addition to the interest from the endowment the available resources of the Fund are the premium payments of the members and the Apportionment from the Synodical budget of the Church. In 1932 the estimated amount to be paid to pensioners of the Church will be \$119,000, which will go to 180 pastors, 251 widows, and 15 orphans. The Fund is divided into two treasuries, the one to take care of pension payments and the other to assist where pension amounts are insufficient to meet the demands. This is known as the relief fund.

All pastors, missionaries and commissioned workers of the Synod are eligible for membership. The members pay premiums according to the age at which they enter the Fund, and are entitled to pension after 43 years of membership, or at the age of 65 if retired, or at the age of 70 regardless of retirement. Then too the Fund provides for pension in cases of disability regardless of age. The pension amounts are paid according to an established scale of minimum payments, which scale has however been practically doubled in the last 20 years. While some pension systems set a definite amount of pension to be paid (and in most cases pay only a percentage of that amount) the Fund sets the minimum scale and pays over and above it according to the receipts of the Fund each year. Thus in the past 20 years the scale of payments has been substantially increased over that originally set in 1910. Even with this increase the pension is however much lower than it ought to be and in most cases must be supplemented by special designations from the relief treasury. As the endowment grows this will be overcome and the payments will be increased. A pastor's widow receives 80% of the amount paid to the pastor as pension.

Two special pastor's homes have been sponsored by the Fund. One is 20 miles east of Kansas City, at Blue Springs, Mo. Here we have a 12 acre tract of land upon which we have built 10 cottages. These homes, each with its own garden spot, are offered to the pastors free of rent. All of the homes are occupied and a waiting list



has established itself, so that as soon as the available funds are forthcoming additional homes will be built. The Home is under the supervision of one of our pastors, who also takes care of the spiritual side of the Home life. The other Home is in connection with the Old Folks' Home at Bensenville, Ill., although it is maintained as a separate unit consisting of 3 cottages in which live 4 families. Another retired pastor's home is being maintained by the Texas District at San Antonio, but is not under the supervision of the Pension Board.

The administration of the Pension Fund is carried on by a Board elected by the General Conference. It consists of 5 pastors and 4 laymen. Realizing the tremendous need of pensions, it has endeavored to carry out its work at a minimum of expense, all of the Board members volunteering their services with the exception of the treasurer, who receives a small compensation for his work. The Fund is especially grateful to be able this year to continue to pay the same pension and relief as last year in spite of curtailed income.

Silas P. Bittner, Chairman.

### CEDAR CREST COLLEGE

At the annual meeting of the Trustees of Cedar Crest College, President W. F. Curtis read a letter from Dr. Learned of the Carnegie Foundation, which has given the same test of 3,500 questions to practically all of the graduates of Pennsylvania colleges. In this communication Dr. Learned stated that Cedar Crest graduates stand above the average of all college graduates in this state in English, English literature, foreign literature, and art. He also said that the general culture average tests shows the Allentown College above the average. In his report to the Trustees, President Curtis said that the college students are now more serious than ever before.

The following officers were elected for the coming term: Hon. Chas. O. Hunsicker, former mayor, president; Frank M. Cressman, vice-president; Rev. E. Wilbur Kriebel, secretary-treasurer. The election of trustees resulted as follows: Reuben J. Butz and A. D. Gomery, succeeding themselves, for 8 years; Rev. Daniel J. Wetzels, pastor of the First Church, Reading, 8 years; and Robert A. Young, to fill his father's unexpired term of 7 years. The Board made a reduction in the rates for boarding students for next year, fixing the minimum rate as \$750, which is \$150 lower than previously.

A two-day session of the secretaries of the Classes of the Woman's Missionary Society of the Reformed Church met at Cedar Crest on Jan. 24 and 25, staying in the new \$400,000 dormitory, where they held their four sessions. With a membership of 7,613 persons from 225 societies represented, the secretaries of this Eastern Synod group planned ways to increase the membership in their respective groups.

On Tuesday evening Mrs. W. F. Curtis, the wife of President Curtis, and Mrs. L. L. Anewalt, former president of the W. M. S., gave a reception at the President's home for the members, attended by 150 persons.

### FIFTIETH ANNIVERSARY OF SHILOH LUTHERAN AND REFORMED CHURCH EDIFICE

Revs. Geo. W. Enders, D.D., and Roy W. Limbert, Pastors  
(See picture on Cover Page)

From Nov. 13-20, 1932, the congregations of the Shiloh Church held a week of special services in commemoration of the 50th anniversary of the erection of their Church. It was a great week in the history of the congregations and one long to be remembered by the people.

Early in 1881 the Lutheran congregation was organized in a schoolhouse nearby, where services were held. On Dec. 10, 1881, a meeting was called for the purpose of providing a House of Worship. The

construction of the present building began about the middle of April, 1882. On June 25, 1882, the cornerstone was laid and for this occasion the officiating ministers were Rev. Edward Lenhart, Lutheran minister, and the Rev. I. S. Weisz, D.D., Reformed minister. It was not until June, 1883, when the Reformed congregation was organized by Rev. I. S. Weisz, D.D., with 21 members. Two of this number are members of the Church at the present time.

To this present edifice many repairs were made, and the Church was remodeled. The Church and Sunday School membership and attendance continued to grow so that as early as 1905 the need of a larger building was evident, but not until 1916 did this enlarged building become a reality.

The additions consisted of two wings 18 x 24, one on each side, with a recess 12 x 18, for a choir loft and a small cloakroom on the northwest corner. These were completed in the latter part of 1916, at a cost of \$4,757.67. Rededication services were conducted May 27, 1917, by Revs. O. P. Schellhamer, D.D., and Geo. W. Enders, Jr., assisted by Revs. John G. Noss, D.D., and Geo. D. Enders, Sr., D.D.

The membership of the Lutheran congregation has grown from the time of its organization of 18 members to 225, and that of the Reformed congregation from 21 to 173.

Sunday School at first was not held in the Church building, and in its beginning had an enrollment of 54, and during the winter months sessions were not held. On April 2, 1882, the Sunday School was re-organized. The attendance for the day was 69, with an offering of 19 cents. However, the School through the years has made steady progress and at the present time it has a membership of 555.

Shiloh is proud of its many active organizations. Perhaps a few that should be mentioned is its choir, under the able direction of its leader, Mr. Peter W. Bentzel. As one pastor from a large city stated, "We have a choir of which we need not be ashamed." Also our male chorus has rendered many an evening's program at different Churches. The Church's life and spirit are best set forth by its two active missionary societies.

And from the Reformed congregation have come forth two young men who entered the holy ministry: Revs. Clair Kohr and Clair E. Blum. Rev. Clair Kohr had just finished his seminary work and was about to assume the pastorate of Messiah Church, Philadelphia, when he fell sick and was called to his Heavenly Home. Rev. Mr. Blum is pastor of Grace Church, Shippensburg, Pa.

The following ministers have served the Reformed congregation: Rev. I. S. Weisz, D.D., 1883-1894; Rev. O. P. Schellhamer,

D.D., 1894-1921; Rev. J. Edw. Klingaman, 1921-1930; Rev. Roy W. Limbert, since April 15, 1931.

The week of special services began Nov. 13, when Dr. Charles E. Schaeffer preached the opening anniversary sermon. Mission Night was observed Monday, Nov. 14, Dr. Allan S. Meck being the guest preacher. Nov. 15 was Young People's Night; Rev. Gerald G. Neely was the guest speaker. Wednesday evening, Nov. 16 was Choir and Music Night. Former members of the choir rendered selections. A few of the original members of the choir were present and a number who had not sung upon the choir for 30 years or more. The house was packed on this evening and the guest speaker was Rev. R. R. Rodes, U.B., minister, of York, Pa. Sunday School Night was observed on Nov. 17. The guest speaker was Rev. Robert Thoma, minister of Heidelberg Church, who spoke on "Keeping Our Sunday School a Spiritual Force." Family Night was observed on Nov. 18, Dr. J. B. Baker, of St. Matthew's Lutheran Church, bringing the message.

Regular morning services were resumed on Sunday, Nov. 20. Sunday afternoon was Home Coming. Drs. L. H. Fackler, M.D., Geo. E. Holtzapple, M.D., of York, Pa., former members of the Sunday School and residents years ago of the community of Shiloh, brought messages and greetings. Rev. Clair Blum, of Shippensburg, and a son of the Reformed congregation of Shiloh, also spoke at the Home Coming.

Large audiences were present each night, averaging about 600. On Sunday afternoon many people were not able to enter. The Church was beautifully decorated for the occasion with palms, cut flowers and many bouquets, which were presented each night in memory of loved ones formerly associated with either the Sunday School or Church. The offerings were sufficient to defray all expenses, including the attractive booklet which was printed with the program and historical sketch. To say the least, it was a week of great services. A renewed interest was created by both the former and present members in their home Church.

Thankful are we to the people who left us so great a legacy—this present edifice that we, in gratitude and appreciation of their consecration to this noble task, come with our children to this present Church home and worship the great Lord and Master, who so beneficently sustains us. To her do we come eager to know God's will, patiently waiting for His Holy Spirit to teach us the true way of life. Here we look for Christ's saving grace, and as struggling Christians in a sinful world do we tarry to learn of Him who is our Friend and Guide.

R. W. L.

## NEWS OF THE WEEK

Mrs. Henry W. Elson

The Council of the League of Nations opened its 17th session Jan. 24 at Geneva by adopting the Mandates Commission's report without comment on its reference to the denial Japan made to it of rumors that she was violating the mandate for Pacific Islands by building a naval base there between Hawaii and the Philippines.

President Hoover Jan. 24 vetoed the first deficiency bill on the ground that a provision relative to supervision by Congress of tax refunds was unconstitutional, and the House promptly sustained the veto, 193 to 158.

The Senate by 56 to 18 Jan. 24 bars the silver move in a stormy debate.

A two-hour inaugural parade, limited to about 10,000 marchers, has been decided by the inaugural committee for Mar. 4.

Ignace Paderewski, the pianist, has ar-

rived in the U. S. for his 19th concert tour.

By a vote of 54 to 9, the Senate Jan. 25 passed the Glass banking reform bill, around which has raged the most persistent filibuster in recent years.

Turkish custom houses began operation Jan. 25 under a new agreement voted by the Cabinet, which provides that the United States may export certain goods to Turkey without quota restrictions.

Mrs. Oliver H. P. Belmont, for many years leader of New York City, died at her home in Paris Jan. 26. She was 80 years old. The body was brought to America for burial.

President Eamon De Valera's party, the Fianna Fail, won a decisive victory in the recent Irish election.

A recent walkout of a number of body plant workers resulted Jan. 26 in the an-



nouncement by the Ford Motor Company, that its factories throughout the United States, employing about 100,000 men, would be shut down indefinitely. The strike was settled in a few days.

The 40-day old Paul-Boncour government was overthrown Jan. 28 by the French Chamber of Deputies on the budgetary program by a vote of 390 to 193.

Chinmenkow, a pass through the great wall of China about 12 miles north of Shanhaikwan, was the scene of another conflict between Japanese and Chinese troops Jan. 27 in which the Japanese emerged victorious.

Dry law enforcement funds were cut more than a million dollars Jan. 27 in the Wets' first successful attack on federal enforcement and its methods.

The South Carolina Legislature has reduced appropriations for colleges by one-half and for public schools by two-thirds.

Chancellor Kurt Von Schleicher, heading the 20th cabinet since the establishment of the German republic, resigned Jan. 28 after governing only 56 days.

The results of a quick but thorough inspection of the government's end of the railroad problem, were carried back to New York from Washington by a voluntary citizen's committee with the promise of a definite plan for righting the country's transportation troubles by late Feb.

Eduard Daladier has been picked as the strong man by President Lebrun of France to master the turbulent chamber of deputies. He was Minister of War in Paul-Boncour's Cabinet.

The feminine desire for a woman in the cabinet was crystallized Jan. 29 in a memorial to President-elect Roosevelt signed by the presidents of six women's organizations: General Federation of Women's Club, The National Council of Women, The American Association of University Women, The National Federation of Business and Professional Women's Clubs, The Women's Overseas Service League and The National League of American Pen Women.

Germany was without a government Jan. 29, for the second time in less than two months. The radical Hitler was made Chancellor, former Chancellor Franz Von Papen, conservative leader, became Vice-Chancellor, and a coalition government was formed.

In the seclusion of Warm Springs, Ga., President-elect Roosevelt and Ambassador Lindsay of Great Britain reached Jan. 29 a tentative understanding for the March meetings on war debts and plans for world-wide economic recovery.

Feb. 5-13 marked the 23rd anniversary of the Boy Scout movement in the United States.

President-elect Roosevelt celebrated his 51st birthday Jan. 30.

Mrs. Jessie Woodrow Sayre, 45, of Cambridge, Mass., daughter of the late President Woodrow Wilson, died Jan. 15, at Boston. The burial took place at Bethlehem, Pa.

The Philippine independence bill became law Jan. 17, when the Senate voted, 66 to 26, to override President Hoover's veto, following similar action by the House recently. The act provides for conditional independence for the islands in slightly more than ten years, but the Filipinos have two opportunities to nullify it.

The Gold Medal of the Royal Astronomical Society has been awarded this year to Dr. Vesto M. Slipher, director of the Lowell Observatory at Flagstaff, Ariz., for his spectroscopic researches on planets, stars and nebulae.

Fifty-six per cent of the 29,623 persons listed in "Who's Who in America" for 1930-31, reported religious affiliation against 25% of about two-thirds of those listed in the 1910-11 edition.

The movement of unemployed from cities to farms, in progress now for two years, has stemmed the decline in the rural population which had been under way for ten years, according to a recent study by

economists at Chicago. The gain in farm population during the last two years is estimated at 648,000.

A plan to organize a group of "the 25 greatest minds in the world" to "function in the best interests of mankind," has been announced by Dr. Albert Einstein. Six members of this committee would be selected from the United States.

The cause and cure of war conference called by Mrs. Carrie Chapman Catt at Washington unanimously endorsed Jan. 20 the administration's Far Eastern policy, the disarmament proposals of President Hoover and the Senate resolution empowering the President to prohibit the export of arms and munitions to nations at war.

St. Thomas's Episcopal Church, Washington, D. C., will become the Presidential place of worship when President-elect Roosevelt takes office. When Assistant Secretary of the Navy, Mr. Roosevelt attended St. Thomas's.

In a speech at Montgomery, Ala., Jan. 21, Franklin D. Roosevelt, President-elect, declared that he would take steps to put in operation the government-owned power and nitrate plants at Muscle Shoals soon after his inauguration.

The Soviet Union is carrying out an extensive scheme of highway and railroad construction in the territory adjoining Finland—a most important section from a military point of view.

Adoption of shorter working schedules by industries throughout the country has supplied jobs for about 5,000,000 men and women who otherwise would be unemployed, according to a preliminary survey made by the share-the-work committee of which Walter C. Teagle is chairman.

George Moore, the Irish novelist, died suddenly at London, Jan. 21, where he had lived for many years. He was 81.

After digging two years into the black lime soil of Persepolis, ancient capital of Persia, the University of Chicago archaeologists have uncovered the palaces of Xerxes and Cyrus. They also unearthed a primitive Stone Age village about 5,000 years old, in a state of preservation said to surpass previous discoveries of the period.

A petition to the people and to members of the Senate to bring about negotiations with other governments to outlaw war was made public by a group of men and women embracing many professions, headed by Major Gen. John F. O'Ryan, who commanded the Twenty-seventh Division during the World War.

Actual cash loans of \$1,648,622,393 to prevent the forced liquidation of assets of financial institutions, were made by the Reconstruction Finance Corporation since its establishment last February, to the close of business December 31.

Declaring that the world-wide depression was not caused by the war debt situation, but by new machinery and more efficient industrial organization which had brought about the displacement of labor and lowered purchasing power, Dr. Albert Einstein delivered an address in English at Pasadena, Calif., Jan. 23, on "America and the World Situation."

Mrs. Herbert Hoover, with the aid of government photographers, has had pictures made of every room and virtually every nook and corner of the White House. Mrs. Stark McMullen, one of Mrs. Hoover's friends, has made a voluminous card index of White House furniture and its individual history and may publish a book on the same subject.

Dr. Harry Woodburn Chase, president of the University of Illinois and former president of the University of North Carolina, was chosen the 8th chancellor of New York University it has been announced. Dr. Elmer Ellsworth Brown retires July 1, after 21 years of service.

The century-old boundary dispute between Honduras and Guatemala was settled amicably Jan. 23, when Chief Justice Charles Evans Hughes, as chairman of the special boundary tribunal, handed down the decision of the award.

The "lame duck" amendment, which will prevent defeated members of Congress from making laws following their downfall, was formally ratified Jan. 23, when Missouri became the 36th State to approve it. The amendment will take effect on Oct. 15. Congress will meet on Jan. 3 and inaugurals will be Jan. 20. The term of President-elect Roosevelt will thus be cut short 43 days.

#### NEGRO BUT NOT NEGRESS

("Star of Zion", Organ of the African Methodist Episcopal Zion Church, Published at Charlotte, N. C.)

The "Evening News" is the only white newspaper in Charlotte that capitalizes the word "Negro" in its editorial and news columns. In so doing the "News" joins the procession of the most progressive papers in the country. Now, if the "News" and other papers will cut out that abominable word "negress", when referring to colored women, its English would be much purer, and all of us would feel better over it. "Negress" is very offensive to colored people, and the hope is hereby expressed that all of our Southern dailies will capitalize the word "Negro" and abandon the use of "negress". It hurts, and while some may so intend, we are confident that there are others who never thought of it in that light.

#### CONCERNING THE AUTHORSHIP OF THE CATECHETICAL MANUAL

Occasionally the question is asked — Who wrote the various chapters in WALKING and WORKING WITH CHRIST—the new Catechetical Manual? As stated in the Foreword, the book was written by a committee consisting of members of the Board of Christian Education and of its Educational Staff. No announcement concerning the individual authorship of the book was made, largely because of the method which was followed in producing it.

The Committee felt that, if the needs of the Church were to be met, it would be very helpful to have at least a general idea of what the Church expected and wanted. Accordingly, a large group of ministers from all sections of the Church was invited to suggest what should be included within the scope of the Manual. On the basis of the suggestions which came in, the general outline of the book was conceived and the content of each chapter was outlined. Chapters were then assigned to individual members of the Committee for writing. Upon their completion they were submitted to each member of the Committee for individual study and review before being presented to the Committee as a whole. In the light of criticisms offered and changes suggested both individually and by the Committee as a whole, the chapters were again rewritten. Finally, each chapter was revised and re-edited by an editorial committee of three, and eventually the work was approved by the Committee as a whole. As a result of the method pursued, the book is in no sense an individual product.

Last year a leaflet—"A Word to Parents About the Child's Religion," was issued

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from the proceeds of the Rufus W. and Katherine McCauley Miller Memorial Fund, for free distribution in the Churches. Previous to that the Board issued the Temperance Code Discussion Outline and the booklet entitled "The Worker's Conference." These and other publications have been gotten out without any indication of authorship because they are a total rather than an individual product.

Henry I. Stahr.

## BOOK REVIEWS

**The Rebel Prophet.** Studies in the Personality of Jeremiah. By T. Crouther Gordon. Harper and Brothers, New York. 260 pp. Price, \$2.

The work of an English scholar well equipped for his task by Semitic scholarship and by residence in the Orient. The result is an unusually good book on a very familiar topic. What preacher does not know Jeremiah? But I venture to affirm that those of us who know him best will gain most from this discerning and sympathetic presentation of this greatest, perhaps, and most tragic figure in the history of Israel, as Statesman, Rebel, Optimist, Poet, and Mystic. There is an opening chapter on The Psychology of Prophecy, and a final chapter dealing with Jeremiah and Jesus. Both are valuable additions to one of the best books extant on the prophet Jeremiah.

Theo. F. H.

**Children's Worship Story-Sermons,** by Hugh T. Kerr, D.D. 190 pp. Price, \$1.50. Revell.

One of the most popular of our radio preachers, pastor of the Shadyside Presbyterian Church, Pittsburgh, is the author of this rewarding little book, interesting alike to old and young. Dr. Kerr obviously knows the way to the child's heart, as well as to the child's mind.

E.

**Radiant Reveries,** by Charles L. Goodell, D.D. 154pp. Price, \$1.50. Revell.

This is the fourth volume of radio sermons by the distinguished preacher, who is executive secretary of the Commission on Evangelism and Life Service of the Federal Council of Churches, who is affectionately called by many, "the Shepherd of the Air." The millions who have heard him over the air, as well as the thousands who have heard him from the pulpit, will be delighted to have 16 more of the practical and heart-searching messages from the head and heart of Dr. Goodell. We again commend them, especially for use in the sick-room and as a gift to the shut-ins. L.

**The Epistle of St. Paul to the Philippians,** by Dr. Charles R. Erdman. Westminster Press, 141 pp.

This is a most excellent exposition of the Epistle. The language is clear and simple and the treatment of the various passages is terse and concise. The work is of an expository character and the critical study of certain passages is purposely avoided. Nevertheless, the exposition of such passages is an evidence that the author made a careful, critical study of the same.

The epistle is said to be friendly and informal. The mentioning of personal experiences bearing upon Paul in Rome, Timothy and Epaphroditus, Euodia and Syntyche, is followed by exhortations to the Philippian Church in general. The keynote of the first chapter is, "For me to live in Christ"; in the second, "Have this mind in you which was in Christ Jesus"; in the third, "I press on toward the goal unto the prize of the high calling of God in Christ Jesus"; in the fourth, "I can do all things in Him that strengtheneth me." The expositor causes the epistle to radiate the spirit of joy and Christian fortitude because the writer is abiding in Christ. The book has a wholesome devotional

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## OBITUARY

THE REV. HENRY DAVID  
DARBAKER, D.D.

The Rev. Dr. Henry David Darbaker, aged 85 years, died at his home in Emlenton, Pa., Dec. 12, 1932, at 8 P. M., following a short illness. Dr. Darbaker was born near Kelley's Station, Armstrong Co., Pa., April 25, 1847, a son of John and Maria Darbaker. The parents were members of the Reformed Church; but locating in a



section where their Church was not established they became identified with the Lutheran Church, of which the father was an elder at the time of his death. Dr. Darbaker made his home with his grandfather, Daniel Snyder, after the death of his parents, near what is now Jeannette, Pa. He attended catechetical instruction in the Second Church, Greensburg, and in 1866 was confirmed by Rev. Geo. H. Johnson, then pastor of the congregation. Prior to this, while still a boy, he enlisted in the 67th Regiment, Pennsylvania Volunteers, and served two and one-half years in the ranks, and 9 months as second lieutenant. After having been twice wounded in battle and having been held a prisoner of war at Libby Prison, he returned home at the close of the war in 1865. His first preparation for college was made at Westmoreland College and Delmont Academy. He then took his theological course at Franklin and Marshall, graduating from the Seminary in 1874. On this same day he was married to Agnes Jane Kline, Delmont, Pa., who survives him, with one son, Leasure K., Wilkensburg, professor of Bacteriology and Pharmacognosy at Pittsburgh University.

Following his ordination his first charge was at Nittany Valley, Center Co., Pa., and after a pastorate of 18 months, during which time two Churches were built, he accepted a call to Zion, which later was merged into St. Mark's Memorial in East End, Pittsburgh. After 3 years there, he became principal of Harmony Academy and taught for two and one-half years. The Board of Missions of Pittsburgh Synod, of which he was a member then, authorized him to explore McKeesport, Braddock and Turtle Creek. His work resulted in the organization of a congregation and Church buildings in each of these places. It was a source of much satisfaction to be the "spiritual father" of these three active congregations. He served at McKeesport over 14 years, and in connection with this work served Turtle Creek 6 years and Braddock one. In 1894 he accepted a call to Emlenton, serving in the Emlenton and Lamartine Churches more than 14 years. In 1908 he accepted a call to Christ Church, Pittsburgh, and served for 5 years. Following this, he acted as supply at various charges in Western Pennsylvania during the summer, at Churches in Florida during the winter.

Dr. Darbaker was virtually born and bred within the confines of Pittsburgh Synod and for many years was identified with the interests of this body and several times was elected to preside over its sessions. He served as a delegate to General Synod on 3 occasions, was a member of the Board of Missions, president of Allegheny and Clarion Classes and of Pittsburgh Synod, organizer and editor of the "Gleaner", a paper long published by Clarion Classis. For 37 years he was a member of the Board of Beneficiary Education, being its president for more than 32 years. The deceased had been active in Church work until a few days before his death. On Oct. 16 he celebrated the 50th anniversary of First Church, McKeesport, and on Oct. 29, the same anniversary of the Turtle Creek Church; on Nov. 27 and Dec. 4, he acted as supply at Christ Church, Pittsburgh. Dr. Darbaker was a member of the Grand Army of the Republic, in which he took an active interest, especially the Memorial Day observances, in which he took part.

Funeral services were held in St. John's Church, Emlenton, at 3 P. M., Dec. 14, with Rev. Wm. F. Ginder officiating, assisted by Revs. J. B. Edwards, pastor of the M. E. Church, and J. V. Koontz, pastor of the Presbyterian. Interment followed in the Emlenton Cemetery, with military honors conferred by a squad from Kelly Post, No. 529, of the American Legion. —W.F.G.

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died at his home, 616 W. Lemon St., Lancaster, Pa., Jan. 11, 1933, after an illness of more than three years. He was born Aug. 18, 1879, in Manchester, Carroll Co., Md., where his father was then pastor. When his father came to Lancaster to assume the chair of practical theology in the Seminary, Charles, who was then 14, entered the grammar school, but the next fall (1894) became a freshman in Lancaster High School. He finished the four-year course in three years, graduating in 1897. Then followed a year in Franklin and Marshall Academy, after which he entered the college with the class of 1902. After graduation from college he studied law for a year in the office of Coyle & Keller, then worked for some time as a traveling salesman—all the while apparently trying to find himself and the work he was destined to do. In the fall of 1904 he entered the theological seminary, and graduated with his class in 1907.

Examined and licensed by Lancaster Classis at Steelton, Pa., in May, 1907, Rev. Mr. Rupp accepted a call to the Friends'

Cove Charge, Bedford Co., Pa., where he was ordained and installed Sept. 1, 1907. The various charges he served during his ministry include: Friends' Cove, Sept. 1, 1907, to Oct. 1, 1908; St. Clair, Oct. 15, 1908, to Nov. 1, 1911; St. John's, Catawissa, Pa., Nov. 1, 1911, to Feb. 1, 1916; Trinity, Shenandoah, Pa., Feb. 1, 1916, to July 1, 1924; Dallastown Charge, June 1, 1925, to Aug. 15, 1930.

It was during his pastorate at Shenandoah that Rev. Mr. Rupp suffered his first illness, necessitating his resignation. With his family he moved to Lancaster, where they lived for almost a year. Regaining a fair measure of health, he accepted the call to Dallastown Charge, where he labored for 5 years. On Jan. 20, 1930, while co-operating in a series of union evangelistic meetings held in the United Brethren Church at Dallastown, Rev. Mr. Rupp suffered a paralytic stroke. His resignation followed six months later, and the family returned to Lancaster where for three years he made a brave and patient fight to recover. Several strokes followed the



first, and just four weeks before his death another attack came and he took to his bed, never to rise again.

The patience of this dear brother in his long illness, his genuine interest in the affairs of his beloved Church, his hopeful anticipation of the day when he might get back into the pastorate again, his evident joy in the regular participation in the sacrament, his faithful attendance at the services of St. Peter's Church as long as his condition would permit, his splendid, unflinching faith in the face of what at last he knew to be the inevitable end, his concern only at the thought of having to leave his beloved wife and children—these are all matters to which his pastor can give hearty testimony.

Rev. Mr. Rupp was married Aug. 18, 1907, to Dora Boyd Sams, of Mann's Choice, Pa., who survives him, with the following children: Mary Margaret, music supervisor in the high school at New Oxford, Pa.; Edgar Charles, and Alvin Frederick, both at home. He is survived also by the following brothers and sisters: Mary, wife of the Rev. E. S. LaMar, Columbia, Pa.; William Nevin Rupp, Lancaster; Mrs. Viola Master, Baltimore, Md.; Rev. Henry H. Rupp, Lewisburg, Pa.; Emma, wife of the Rev. John L. Barnhart, D.D., Baltimore, Md.; Fred A. Rupp, M.D., Lewistown, Pa.; and the Rev. Paul B. Rupp, chaplain in the United States Army.

He was a member of the Masonic, Odd Fellows, and Knights of the Golden Eagle lodges. In the various Classes in which he served he held numerous offices, executive and committee. He was a delegate to the General Synod at Reading, Pa., in 1921. Among the various accomplishments of his pastorates, in which he took a pleasant pride, were those of his longest pastorate, at Shenandoah: there, under his leadership, a new parsonage costing \$6,000 was built and paid for; the parish house was renovated for Sunday School and Church purposes; and a Church Building Fund was inaugurated.

Funeral services, attended by many of his former parishioners and ministerial brethren of the Reformed and other denominations, were held Saturday morning, Jan. 14, at his home, conducted by his pastor, Rev. James E. Wagner, and Rev. Oliver S. Hartman, York, stated clerk of Zion's Classis, Potomac Synod, to which the deceased belonged. The address centered in Rev. Mr. Rupp's two favorite hymns which were read at the service, "Jesus, I Live to Thee" and "I Love to Tell the Story." Burial was made in Greenwood Cemetery, Lancaster.

James E. Wagner.

#### MARY HARNISH SHUTTS 1854-1932

Mary Amelia Harnish was born near Huntingdon, Pennsylvania, Feb. 12, 1854. She was a daughter of Christian and Maria Knodel Harnish, of Swiss ancestry. At the age of 9 she moved with her parent to Kent County, Delaware. Here she attended the public schools and later was graduated from the Seminary at Felton, Delaware. She then taught school until 1884, when she was united in marriage with Mr. Frederick Shutts. Their home was blessed with three children, Samuel Harnish, born in 1887; Mary Maria, born in 1889, and Jessie Knodel, born in 1891. In the year 1892, the family moved to Philadelphia. They returned to Delaware again in 1897. Mrs. Shutts nursed her aged father, who died in 1898, through his last illness.

In 1900, Mother Harnish, an invalid, came to make her home with her daughter in Viola. She lingered four years, dying March 9, 1904. Mrs. Shutts continued to live in Viola until June 16, 1925, when her husband died. She then moved to Wayne, Pa., and lived with her son Samuel. In 1929 she visited her two daughters, Mary and Jessie Webb, in Meridian, Idaho, and remained with them

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### BOARD OF CHRISTIAN EDUCATION OF THE REFORMED CHURCH IN THE UNITED STATES

1505 RACE STREET

PHILADELPHIA, PA.

for a year. After her return to the home of her son and family in Wayne, the frailty of increasing years began to make itself felt, but her characteristic cheerfulness and faith greatly enlightened her latter days. Here, kept comfortable by the loving ministrations of Samuel and May Kauffman Shutts, their daughters and the kindly expert ministries of a nurse, who was also an intimate friend, she fell peacefully asleep on Dec. 30, 1932. She was laid to rest on Monday, Jan. 2, 1933, by the side of her husband at the historic Barrett's Chapel, near Viola, Delaware.

The services at her home in Wayne were in charge of the family pastor, Dr. Charles Schall, who spoke appreciatively of her quiet, constant life of faith. Dr. J. Rauch Stein was in charge of the services at Barrett's Chapel, preaching a message of comfort and gratitude, based on the text in 2 Kings 4:8, "It fell on a day that Elisha passed to Shunem, where was a great woman; and she constrained him to eat bread."

Mrs. Shutts is survived by her son in Wayne, her daughters in Meridian, Idaho, and by ten grandchildren.